

The Explanation of the Frontispiece.

REader thou in this *Frontispiece* may'st see
How mortal *Man* seeks *Immortalitie* ;
His beauteous *Frame* he sees with speed decline,
And soon dissolv'd by *Death*, tho' form'd by *Hands Divine*.
Sadness in *Widows Robes* deplores his *State*,
While the *Young Brood* inspect the *Book of Fate* ;
Pensive they view the *Rise and Fall of Man*,
With *Tears* survey his *Transitory Span*.

But his great *Soul*, full of *Cœlestial Flame*,
Disdaining *Death*, strives to extend his *Name* ;
And conscious of our too too fickle *State*,
Would fain elude the *Force of Time and Fate* :
The narrow *Boundaries of Life* would pass,
By *Statues, Pillars, Monumental Brass*,
Aspiring *Pyramids*, that lift on high
Their *Spiral Heads* to reach his kindred *Skie*,
Which in their dark *Repositories* keep
The *Bodies* safe in their *Immortal Sleep* ;
While healing *Balm* and *Aromatic Spice*,
Death's odious Dissipation to their *Form* denies.

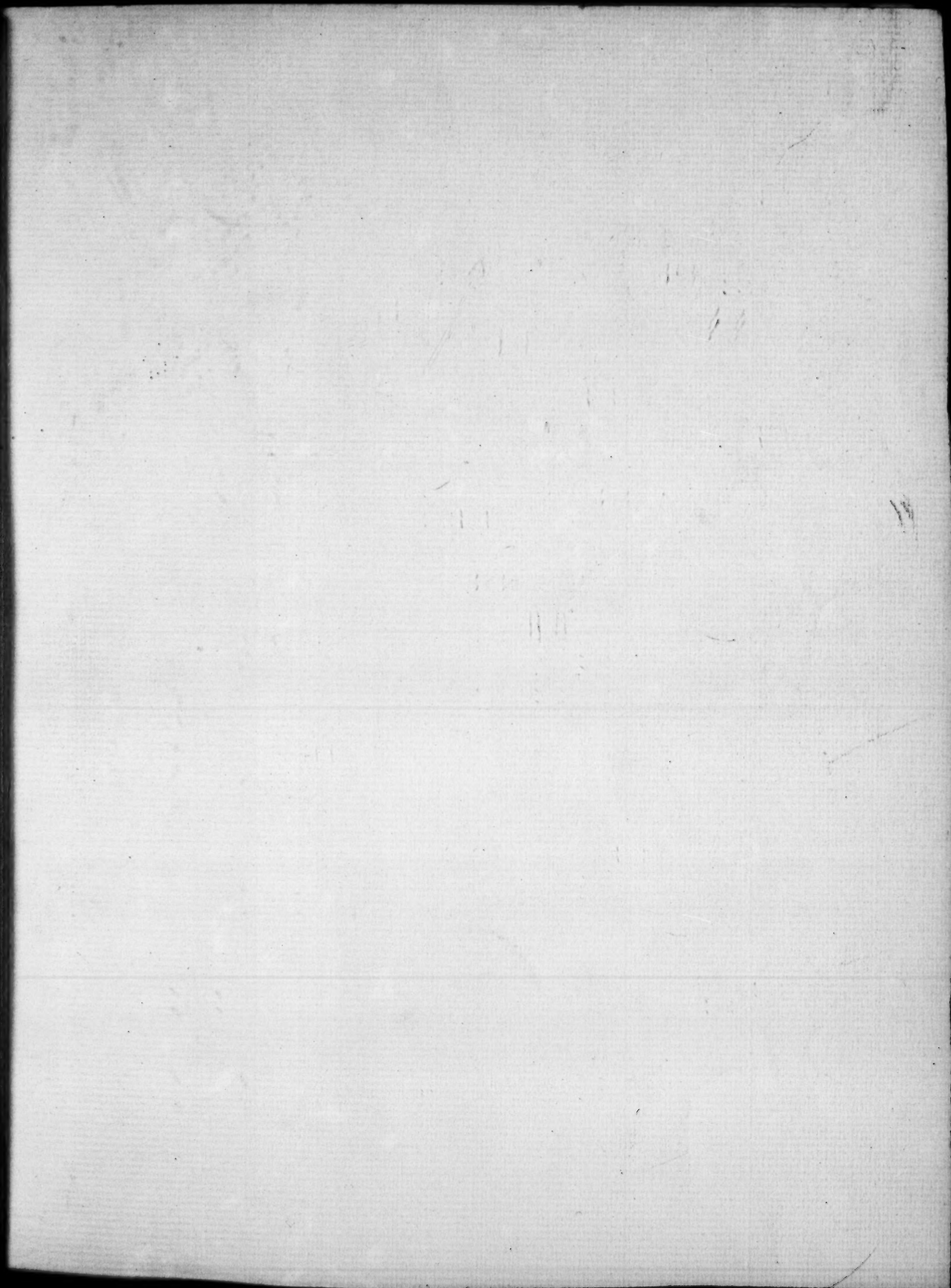
Death baff'd thus by wise *Chyrurgic Art*,
Wounds *Mortals* there but with a blunted *Dart* ;
And half the *Terror of the Griefly Fiend*
Is lost, when *Mortal Bodies* know no end.

The *Bodies* thus *Preserv'd*, the thinking *Part*
Men strive to keep alive by various *Art*,
And fine wrought *Medals* and *Inscriptions* use,
But above all the bright recording *Muse* ;
Thro' *Time's* revolving *Tide* the faithful *Page*
Conveys their earliest *Rise* to the remotest *Age*,
While *Death* and *Time* oppose their *Force* in vain,
Superior Men above their *Force* remain ;
Temples and *Fanes* they to the *Godhead* raise,
To bribe the only *Power*, that can destroy, with *Praise*.

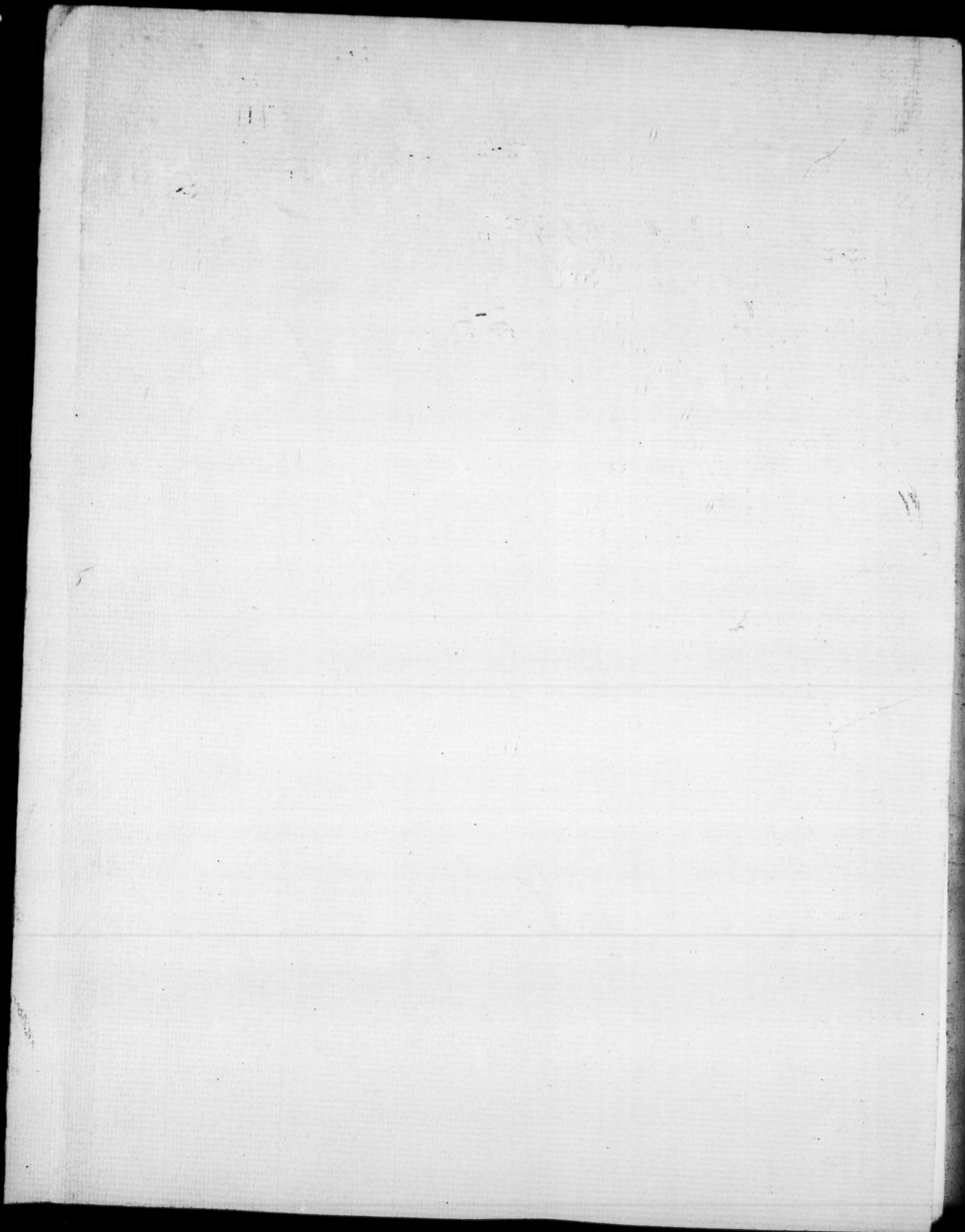
Jove pleas'd, in *Pity* of the pious *Race*,
Two *Messengers* sends down the *Airy Space*,
To raise *Man's Ashes* from the silent *Urn*,
Which touch'd by *Hermes* wand resume their pristine *Form*.

Jove's Royal Bird attends to bear on high
Th' *Immortal Soul* up to its Native *Skie*,
While *Fame* aloud her *Silver Trumpet* sounds,
And with the *Lawrel Wreath* the *Victor Crowns*.

And thus *Eternal* lives the deathless *Mind*,
Which, here on *Earth*, no settled *State* could find.







NEKPOKHAIEIA:
OR, THE
Art of Embalming;
Wherein is shewn
The Right of Burial,
THE
FUNERAL CEREMONIES,
And the several Ways of
Preserving Dead Bodies
IN
Most Nations of the WORLD.

With an Account of
The particular Opinions, Experiments and Inventions
of modern Physicians, Surgeons, Chymists and Anatomists.

ALSO
Some new Matter propos'd concerning a better Me-
thod of *Embalming* than hath hitherto been discover'd.

AND
A *Pharmacopœia Galeno-Chymica, Anatomia
sicca sive incruenta, &c.*

In Three PARTS.

The whole Work adorn'd with variety of Sculptures.

By THOMAS GREENHILL, Surgeon. R.

L O N D O N: Printed for the Author.

NEKPOKHΔEIA:
OR, THE
Art of Embalming;
Wherein is shewn
The Right of Burial,
AND
FUNERAL CEREMONIES,
Especially that of
Preserving Bodies
After the *EGYPTIAN* Method.

TOGETHER WITH
An Account of the *Egyptian* Mummies, Pyramids,
Subterranean Vaults and Lamps, and their Opinion of the *Me-*
tempsochosis, the Cause of their *Embalming*.

AS ALSO
A Geographical Description of *Egypt*, the Rise and
Course of the *Nile*, the Temper, Constitution and Physic of the
Inhabitants, their Inventions, Arts, Sciences, Stupendous Works
and Sepulchres, and other curious Observations any ways rela-
ting to the Physiology and Knowledge of this *Art*.

PART I.

Illustrated with a Map and Fourteen Sculptures.

By THOMAS GREENHILL, Surgeon.

LONDON: Printed for the Author, M DCC V.



7 Pf

To the Right Honourable

THOMAS

Earl of *Pembroke and Montgomery*;

Baron *Herbert of Caerdiff*; Lord *Rosse*,
Par, Marmion, St. Quintin and Shurland;
 Lord Lieutenant of the County of
Wilts and South-Wales; Knight of the
 most Noble Order of the Garter, and
 President of Her Majesties most Ho-
 nourable Privy Council.

My Lord,

I Count it no small Happiness, in an
 Age so Censorious as this, to have
 found a Patron so universally ad-
 mir'd, that I am under no appre-
 hension of being thought a Flatterer,
 should I make use of and indulge all the
 Liberty of a profess'd Panegyrist; but
 that is what a sense of my own Inability
 and

Epistle Dedicatory.

and Your Lordship's Modesty forbids: It is sufficient for me, that, under Your Lordship's known Learning in Antiquity and History, both Antient and Modern, my weak Endeavours at restoring a *lost Science* may be secure from the Assaults of the *Envious* or the *Ignorant*.

I have nothing to fear from the Animosities of Parties, since how inveterate soever they may be against each other, yet they all agree in this one Point, to Esteem and Honour Your Lordship, who are the *Atticus* of the Times, by Your Virtues endear'd to all sides, and each believing that not to Value Your Lordship, would be to discover such an aversion to Honour and Virtue as the worst of Men would abhor.

Your Virtues, my Lord, are so conspicuous, that they give you that Natural and Rational Right to true Nobility, which the *Roman* Satyrists so justly exprest:

—*Nobilitas sola est atq; unica Virtus.*

I will not dispute whether or no there be any Intrinsic Value in a long Descent, or whether that be deriv'd from the necessity

cessity of a Subordination essential to Government, or else from the just Reward of Virtue, which ennobles all the Posterity of the Possessors of it, it being here a very useless Disquisition since Your Lordship's Family is of so very high an Original that none can boast a greater Antiquity, and that Your Lordship is possesst of all that Merit which first distinguish'd Man from Man, and gave a Pre-eminence to the Deserving. Among all the Excellencies which thus dignifie Your Lordship's Character, perhaps there is none more eminent than Your Protection and Encouragement of Arts and Sciences, to which the *English* World owe the incomparable Mr. *Lock's Essays on Human Understanding*, and other Works extremely beneficial to the Public. Neither do I in the least question but Your Lordship's Protection of so excellent and useful an *Art* as *Surgery*, will render it as flourishing here in *England* as it is in any other part of the World. 'Tis true we are not wanting of some extraordinary Professors of that *Art*, but I could also heartily wish we had not a greater number of Bad, and yet perhaps the chief

occasion of this may be the want of a due Method of Encouragement, by which the modest Endeavours of young Proficients are eclips'd, and which (to make a Comparison) like tender Plants, are nipp'd in the Bud and perish for want of Watering.

Now as the want of Opportunity has been in some respect a prejudice to my Business, so also the want of Encouragement has in a great measure been a hindrance to this Work: For what regret of Mind must it needs occasion, to find none esteem'd but such as speak Experience in their Looks, and that Youth should be despis'd tho' never so hopeful and industrious, meerly because of a particular number of Years, and what an interruption must it be to our painful Studies, to think that even the best Performances of this kind are contemn'd because they are chiefly a Collection, when on the contrary it is receiv'd as an establish'd Maxim, that such as Travel into Foreign Countries, are not only the most capable to describe them, but also whatsoever they relate is look'd upon as the sole matter of Fact and Truth, when
many

Epistle Dedicatory.

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many times Business is better transacted by Correspondence, and those that have been at the trouble, expence and danger of Travelling have come home no more improv'd than they went out, except in the Fashions and Levities of the Age, yet are we commonly so imprudent as to value Things meerly for their coming from a far and at a great deal of Expence; but whilst we admire those Novelties, we are often misled and deceiv'd by meer Fables and imaginary Stories of such Things as neither are, nor ever have been.

This I speak not in prejudice to Travelling it self, which, if rightly understood, is certainly the greatest Improvement in the World, and I could heartily wish I had had the opportunity of its Advantage, but on the contrary I do it chiefly to show that it is not impossible to give a tolerable, if not the best Account of the Ancients without it; for what can any one, who now travels into *Egypt*, learn or see but such a ruin'd Country, that the very Place is hardly known where those wonderful Cities *Thebes* and *Memphis* stood, except what is Traditional or extracted from the Writings of the Ancients. 'Tis true, the learn'd

and accurate Mr. *Greaves* has given us the best Description of the *Pyramids*, but then this was both because they are at this Day in being, and to be view'd by Travellers, as also that he carry'd along with him the best contriv'd Instruments for taking their exact Altitudes and Dimensions, which few besides that see them trouble themselves with, but are content to say, they have seen them; nevertheless *Greaves* can neither give us the Names of the right Founders of them, nor any certainty whether there were perpetual *burning Lamps* in them, or a *Colossus* or *Statue* on the top of the bigger *Pyramid*, or, in a word, by whom and to what end the monstrous Figure of the *Sphinx* was built.

But however the aforesaid Reflections are not the only Discouragements to Industry and Study; to see our Profession over-run by *Quacks* and *Mountebanks*, and that *Valet de Chambres* are suffer'd to Bleed, dress Wounds, cut Fontanells, and perform the like Operations, is what has reduc'd *Surgery* to so low an ebb. In like manner the noble *Art of Embalming* has been intirely ruin'd by the *Undertakers*, as also the *Court of Honour* much prejudic'd,
of

of which Your Lordship has been twice Supreme Judge; from whence it is the *Balsamic Art* is now-a-days look'd upon as a very insignificant Thing, and not a little despis'd, whereas the Knowledge and Practise of that *Art* is both useful in Natural *Phylosophy*, *Physiology*, *Physic*, *Surgery* and *Anatomy*, as I hope I have fully prov'd in the body of my Book, over and above that the History thereof leads us into the first and best Antiquities of the World. Your Lordship therefore being both a great Admirer and Encourager of Things of this nature, I hope, thro' Your generous Protection, not only to secure my self against the contempt of all Critics, but also to be enabl'd to continue and complete my intended Work, and this has also been one Reason why I have thus vindicated *Surgery*, the *Art of Embalming* and my own *Collection*; in which, altho' I am not thoroughly satisfy'd that there is any thing worthy Your Lordship's perusal, yet this I am sure of, that Your Candour will appear the greater, by condescending to accept my mean Performance.

And here, my Lord, I have the temptation to loose my self in the Field of Your Praises,

Epistle Dedicatory.

Praises, but that I know both my Patron and my self too well to indulge the agreeable Contemplation. Were Your Lordship like common Patrons, I should do like common Dedicators, speak of the admirable Temperance of Your Life, Your Moderation, the Wonders of Your Conduct when You were *Lord High Admiral*, which Office was Administer'd by Your Lordship to the Universal Content and Satisfaction, both of the Merchant, the Officers and Sailers; Your Lordship's Prudence, Judgment and Sincerity in Your high Post of *President* of Her Majesties most Honourable Privy Council: And I might extend my Considerations even to the great Happiness such a Person must possess, who is so generally valu'd and esteem'd both by his Queen and Country; but what is so well known I shall leave as wanting not the help of any Panegyric to make it more evident, and content my self with the Honour and Satisfaction of being permitted to Subscribe my self, *My Lord,*

Your Lordship's most Humble

And most Obedient Servant,

Thomas Greenhill.

THE PREFACE.

I*T is not only the Authority of King Solomon, the greatest, richest and wisest of Men, that convinces us There is nothing new under the Sun, but also common Observation daily shews us the Truth hereof; for whether we respect Kingdoms and Monarchies, Cities or Villages, with their Civil, Military and Rural Transactions; whether we consider the Ambition of Kings and Princes, or the Captivity and Subjection of the Common People; or if we look into the various Sects, Religions, Habits, Customs, Manners, Arts and Sciences that are in the World, we shall in all things find we are but Imitators of our Forefathers, and tread only in their Footsteps.*

The

The Preface.

The same Thing is acted to Day which was done a Thousand Years ago, and this, after a Vicissitude of fantastic Alterations, will in another Century come into Fashion again; so that we move like the Cœlestial Orbs, in the same Circumvolutions, and our whole Life is but

Actum agere, & Penelopes telam retexere.

It is the same with Books and Writings; for tho' public Advertisements do daily inform us, that some Work or other is continually on the Stocks, yet is it but the same Story inculcated over again, in another Language, different Volume, larger Print, additional Sculptures, and some new Alterations; or else it is but a Translation, with Annotations, Comments, and a Table annex'd, which serve for new Amusements and the Maintenance of the Booksellers. Others which bear a greater Repute in the World, as being penn'd by the more Learned and Ingenious Persons, in a very Concise and Elegant Stile, are generally nothing but some new fine-spun Virtuosi Suggestions, extracted from an almost forgotten and out-of-fashion Hypothesis, and each Improvement in Modern Arts, has undoubtedly ow'd its Original to somewhat hinted to us by the Ancients. All

The Preface.

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All this I freely acknowledge to be my own Case, with this difference only, that I know my self deficient in that solid Learning and admirable Stile they were wont to use; yet for your encouragement to peruse this Treatise, I can assure you, you shall hardly find any other Book which so generally, particularly and completely handles this Subject: Besides, I can justly aver that I devis'd and compil'd the greatest part thereof before I met with any Author that gave me so much Satisfaction as I have since had; and notwithstanding my Notions were in a great measure agreeable to theirs, tho' unknown to me, yet will I modestly submit and attribute the Invention thereof to them, First, As being my Seniors, and who Wrote before me, and, Secondly, as infinitely the more Learn'd and better Qualify'd Writers. Nor does this Submission detract the least from my Labour, it having been to me the same thing as a lost Art: And I would gladly be inform'd, by any one at this Day, of the true Method of the antient Egyptian Embalming; nay, would be content only to know the more Modern, tho' more excellent Way, that of Bilsius.

We must therefore grant that the Ancients knew many Things, which in process of Time,
edgim c either

The Preface.

either thro' Fire, Inundations, hostile Invasions, or other Accidents and Devastations, have intirely perish'd, and still remain so, as Pancirollus fully shews; or if we have any superficial Knowledge of them, as is somewhat apparent from our Modern Architecture, Sculpture, Painting, &c. yet are we even at this present so vastly deficient in the very best of our Imitations, that none have ever hitherto arriv'd to any tolerable Perfection; nevertheless should any one so perfectly apply himself to the Study of one of those lost Arts, as to make a new Discovery therein, I hope you would allow him the same Praise as if he had been the first Inventor; and, for my part, however I should fail in answering your Expectation, of what is seemingly promis'd in the Title-Page; yet, thus far I am pretty sure, that I have given more light into the Matter, than has been done by any of those imperfect Accounts of Herodotus, Diodorus Siculus, &c. And tho' some Things that I say may seem to want Authority, yet for the most part, should I have made all the Quotations I could have brought to prove my Assertions, it would have extended this Volume to a much larger size than I intended; wherefore I have in a great measure designedly omitted them, to the end I might

The Preface.

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might avoid Prolixity as much as possible, and in other places I have us'd their Words expressly as my own, not to detract from them, but to be more concise, and have in several places not mention'd their Names, for the aforesaid Reasons: So I do here, once for all, with submission, Apologize for my self, that the censorious World may not repute me an ungrateful Plagiary.

I acknowledge therefore this my Labour, in one respect to be a Collection, in all to be still deficient of that Perfection which so noble an Art deserves; yet in some Things I have improv'd it, and in others apply'd it to those Uses which have scarce before been thought of. But all the Satisfaction I have herein, is to think that I have perform'd my Duty, in exerting my small Talent, with the utmost Care and Diligence, for the Benefit of our Company; and if my Work does not perform what is intended and desir'd, it will nevertheless be Useful, Pleasant, and serve to Divert you, which Horace says is the Perfection and Chief end of all Writing:

*Omne tulit punctum qui miscuit
Utile Dulci.*

The Preface

might avoid Prolixity as much as possible, and
in other places I have used their Words ex-
actly as my own, not to detract from them, but
to be more concise, and have in several places not
mentioned their Names, for the repeated Re-
ferring to them would have been tedious. I will
Apologize for my self, that the necessity of this
may not regret me an unnecessary Prolixity.
I acknowledge therefore this my Fault, as one
respect to be a Collection, and not a History.
of that Perfection which is noble and Art desires;
yet in some Things I have improved it, and in
others applied it to the Uses which have since
before been thought of. But all the Satisfaction
I have herein, is to think that I have performed
my Duty, in exerting my small Talent, with the
utmost Care and Diligence, for the Benefit of our
Country; and if my Work does not perform
what is intended and desired, it will neverthe-
less be Useful, Pleasant, and serve to Direct you,
which Horace says is the Perfection and Chief
end of all Writing.

Omne tulit punctum qui miscuit

Utile Dulci

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Ami-

Amico admodum colendo D. THO MÆ
GREENHILL eximiam suam ΝΕΚΡΟΚΗΔΕΙΑΝ
edenti χαίρειν ἢ ἐπεαυχέιν.

Quodcunq; ex Terris volitat medicamen Eois,
Et quas commistas India præbet Opes;
Quotquot Persiacis glomerantur Aromata in Arvis,
Atq; Sabæorum Balsama prompta Solo;
Quascunq; auratas Arabum Campestria Merces,
Pharmaca vel quotquot Turcica Mecca, locant;
Fervidus exustas peragrans Mercator Arenas,
Quæcunq; asportat Magmata odorifera;
Quæq; Palæstinis stillant Opobalsama Plantis,
Et quæ Nilois consista sparsa Jugis;
Thaumata Memphiticis quæcunq; videntur in Antris,
Et quæ Pyramidum claustra stupenda tenent;
Tradidit arcano quodcunq; Volumine Mystes
Ter Magnus, vel quæ dogmata Aristoteles;
Cuncta hæc dignatur nobis Greenhillius ardens
Ecce salutifera suppeditare Manu.
Esse quid hoc dicam, novus hic divinus Apollo
Quod subito Arctoïs Alpibus exoritur!
Cedite, Romani Medicastrî, cedite Graii,
Abdicet atq; Artes * Anglica Turba novas.
Nullus adest Squalor, Fætorve, aut dira Mephitis,
Sed redolent succis Atria thuriferis;
Mirifico incisæ stipantur Pulvere Venæ,
Atq; Artus laxos Unguina mista fovent.
Volvæ, Mysta sagax, Vita Ceromate sancta
Corpora, & intingas Bammate perpetuo:
Præclara socios pergas sanare Medela,
Atq; Orci rabidis Faucibus eripere;
Donec succinea sero sis clausus in Arca,
Dumq; Animus propere tendat ad Astra Viam.

*Undertakers.

Joan Kersey, Sen.

Viro Admodum Erudito *Thomæ Greenhill*,
Chirurgo in ΝΕΚΡΟΚΗΔΕΙΑΝ, five
Artem Pollincturæ, ab illo editam.

Miramur Phariis nutantia Pondera Saxi,
Et minus Hospitibus firma Sepulchra suis.
Quod dare debuerant, Ævo Monumenta carerent;
Sæcula ni functis sumeret ipse Lapis.
Arguit elapsam, quâ Mumia duruit, Artem,
Orbatumq; dolet Matre superstes Opus.
At tua Niliaci referent Arcana Laboris
Scripta, nec ignotis jam fluet Amnis Aquis.
Arabix Fœlicis Opes, Miracula Memphis,
Isiacos Mores, Justa, Sepulchra, Faces,
Quicquid Arabs novit, Pharii docuere Sophistæ.
Indicibus Chartis pandet amica Manus.
Pollinctura tibi reduces debebit Honores,
Arteq; Apollineâ Structa perennis erit.
Corpora quâ nobis servas, tibi nomen in Ævum
Servabis; quâ nos Fama manebit, ope.
Quid dissolvendum restat, Mors irrita? Servat
Corpora Greenhillus salva, Animasq; D E U S.

G. R.

T O H I S

Ingenious Friend Mr. Thomas Greenhill.

'TIS great and worthy of our *Praise* to lead
The *Living* thro' the *Dwellings* of the *Dead*;
Death's grisly *Terrours* by your *Skill* to *Charm*,
And his tell *Furies* of their *Stings* disarm:
The *Mighty Maker* has on you bestow'd
The wond'rous *Science* for a general *Good*.
The *Labours* of your *Studies* he has crown'd
With *Art*, alike *Important* and *Profound*;
With *Death* and *Time* he's taught you to engage,
And save his best *Creation* from their *Rage*.
MAN, the true *Image* of his heav'nly *Form*,
Was a rich *Prey* to the devouring *Worm*;
Scarce had his *Breath* it's *Vital Seat* forsook
But frozen were his *Limbs*, and frightful was his *Look*,
Livid his *Lips*, his whole *Complexion* wan,
And *Nature* loath'd to view the lifeless *Man*;
A poor *Precarious Being* he enjoy'd,
And soon the *Grave* his beauteous *Frame* destroy'd,
Till you had learn'd by equal *Thought* and *Care*
To keep him, as he was created, *Fair*;
To heal the ghastly *Wounds* that *Death* had made,
And give new *Beauties* which shall never fade:
Heav'n has to you the *Sacred Art* reveal'd,
Which had for twice ten *Ages* been conceal'd;
From common *Ruine* you the *Body* keep,
And turn the filthiness of *Death* to *Sleep*;
Fair as the *Slumbers* of a *Virgin* seem,
Who dreams of *Joy*, and blushes at her *Dream*;
Youth you preserve, and by your *Science* save
The living *Graces* in the rotting *Grave*.
Sooner the *Egyptian King's* aspiring *Tomb*
May fall, the *Marble* waste, the *Brass* consume,
Old *Time* may sooner run his destin'd *Race*,
Than the new *Wonders* of your *Art* deface:

The

The *Balm* and *Eastern Odours* you employ,
 The *Noxious Vapours* of the *Vault* destroy;
 You reconcile us to the Things we loath,
 We feel the *Flesh* is firm, the *Features* smooth;
 We see, we smell, by e'ry *Sense* we try
 Your *Skill*, and are no more afraid to *Die*.

Go on—— And may you equal *Favour* find,
 With the vast *Service* you have done *Mankind*:
 May the vile *Quacks*, who *Heav'n's* high *Form* prophane,
 With *Practices* as infamous as vain.
 The base *Impostors* of the *Funeral Trade*,
 Who cheat at once the *Living* and the *Dead*,
 Be punish'd and expos'd, and *Art* restor'd
 To her old *Honours*, and her due *Reward*:
 So late *Posterity* shall sing your *Praise*,
 And *Fame* bright *Statues* to your *Glory* raise.

J. Oldmixon.

To his Friend the Author.

Fragrant *Arabian Gums*, employ'd with *Art*,
 From *Worms* and *Dust* preserve our meaner *Part*;
 But *Labours*, such as yours, enliven *Fame*,
 And with due *Elegies* preserve a *Name*;
 They'll make the *Worthies* of the *Age* to come
 Just *Homage* pay, and venerate your *Tomb*.
Greenhill, proceed in *Learning's* paths to tread,
 And make your self *Immortal* by the *Dead*;
 Be this your *Praise*, with equal *Skill* you strive
 To *Embalm* the *Dead*, and keep your *Friends* alive.

B. B.

ERRATA.

Page 24. Line 24. for *Jujia* read *Injice*, p. 31 l. 9. for *Nolanus* r. *Santorellus*, p. 111. l. 31
 for on r. in, p. 127. l. 29. for *Marenuna* r. *Marennia*, p. 230. l. 12. for *Romans* r. *Grecians*,
 p. 330. l. 26. for *Scardonius* r. *Scardeonius*.

THE

T H E
Art of Embalming.

L E T T E R I.

*To Charles Bernard, Esq; Sergeant-Surgeon
to Her M A J E S T Y, Present Master of
the Surgeons Company, and one of the Surgeons
of St. Bartholomew's Hospital.*

S I R,

IF the Excellency of any *Art* consist only in its Usefulness, or if it derive its Preeminence from the Object, with which it converses, it necessarily must follow, That the Profession of *Surgery* is the Chief of *Arts*, since it is employ'd about so noble a Subject as *Man*; and therefore the *Greeks* have thought fit to call such manual Operations *The Art of Surgery*, which otherwise might as well have been apply'd to any Mechanick Trade.

*Surgery the
Chief of Art*

B

Thence

Has two useful Branches;

Thence it is *Anatomy* and *Embalming* are also equally to be esteem'd, since they are not only Branches of this *Art*, but likewise absolutely necessary to be known by its Professors; the one informing us of the constituent Parts of the Body, and the other preserving it for ever in our Memories.

One Taught in our *Theatre*, and the other to be wish'd there, yet *Embalming* practis'd only by *Undertakers*.

The first has been Learnedly Treated of by our own Countrymen, as well as Foreigners, and is admirably perform'd even at this Day in our *Anatomical Theatre*; whereas the last, I know not by what Fate, is surreptitiously cut off from *Surgery*, and chiefly practis'd by ignorant *Undertakers*.

The Author vindicates the Right of it.

For the Honour therefore of our Profession, I have undertaken to vindicate *The Art of Embalming*, and will prove it to be no less antient and noble than *Surgery* it self. In order to this, I will first shew both the antient and modern Methods of *Embalming*, as practis'd by the most learned and expert *Physicians*, *Surgeons* and *Anatomists*, and then proceed to detect the Frauds and Subtilties of the *Undertakers* or *Burial-Men*, to the end the World being made sensible of their Abuses, may the easier be reconcil'd to a right Opinion of the legal and skilful Artist; but before I proceed to acquaint you with any farther particulars, I shall content my self to shew you the Authority and Reasonableness of the Use of *Embalming*, together with the many Advantages that accrue thereby. First, I presume, it may not be a little Entertaining, should I relate how far the Knowledge of this *Art* may be necessary in our very Domestic and Culinary Affairs, such as, Tanning, Painting, Dying, Brewing, Baking, &c. as also in Confectionery, by Conserving all sorts of Roots, Herbs and Fruits, and Preserving Wines and

Useful in *Natural Philosophy* and *Physiology*.

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and Juices; for this *Art* being grounded as well on *Natural Philosophy* as *Physiology*, it not only teaches us how to Improve our Drinks, but our Aliments likewise, and not only to give a grateful Taste in Cookery, and thereby to whet the Appetite, but also to Preserve fresh Meats, Fish, Fruits, &c. beyond their wonted duration.

These Things however I will pass by for the present, that I may come more immediately to my principal *In-* Particularly in Anatomy, Surgery, &c. *tent*, which is to shew how a Body may be so Preserv'd, that by the help of *Anatomy* we may trace its minute *Meanders*, and investigate the secret Passages thereof, without being hindred by any offensive *Odour* or contaminating *Cruor*.

By this *Art* the *Naturalist* may be enabled to Collect How Useful to the Naturalist, and Preserve a numberless variety of Birds, Beasts, Fishes, Reptiles, Herbs, Shrubs, Trees, with Things monstrous and preternatural; as likewise those which are more rare and not appropriate to his own Climate, and this for compleating his *Museum* or Repository with all the Curiosities and Rarities in the Animal and Vegetable World.

By this *Art* the *Physician* learns the situation and use To the Physician, of the Parts of Man's Body, with the several alterations and changes in the Juices, as well in their healthful as morbid State; and consequently knows how to preserve and confirm them free from all Diseases, as likewise to correct and put a stop to malignant and putrid Fevers, which otherwise must inevitably destroy the sick and weak Patient.

By this *Art* the *Surgeon*, in a rightly prepar'd Ske- To the Surgeon. *leton*, sees the natural Position of the Bones, and proper Motions of each Part, with the true and natural

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Schemes of the Veins, Arteries, Nerves and other curious Preparations ; which not only teach him the difference between the Muscles, the *similar, dissimilar*, and *containing* as well as *contained* Parts of the Body ; but likewise how, in performing each Operation, he should skilfully avoid Cutting what he should not, and destroying the Function of that he is to relieve. He is also hereby instructed what Remedies may be found out against *Gangrenes, Sphacelus* and other Distempers that are judg'd Incurable without being extirpated by Knife or Fire : Who then can sufficiently admire and value this Noble *Art of Embalming* since it tends to the Conservation both of Life and Limb?

Anatomy deficient without it.

For tho' *Anatomy* gives us an Insight into these Things in general, yet is it deficient without the *Balsamic Art*, in as much as it can neither so particularly nor frequently shew us, what in conjunction with it, may without any offence be Contemplated at any Time, and as often as we please.

How Useful in Divinity.

Thus may we entirely conquer and accomplish that *Delphian Oracle*, Γνωθὶ σεαυτὸν, by making most of our Disquisitions into Human Nature by *Dissections* : And tho' Brutes may sometimes be useful in *Comparative Anatomy*, yet Man being the *Epitome* and Perfection of the *Macrocosm*, his Body shews a more wonderful Mechanism than all other Creatures can do, as one thus very elegantly expresses in Latin : *Hominem* (says he) *a D E O post reliqua factum fuisse ; ut D E U S in ipso exprimeret, sub brevi quodam Compendio, quicquid diffuse ante fecerat.*

What accounted by this Age and what by the Antients.

The present Age therefore accounts the chief Use of this *Art* to be in *Anatomical* Preparations ; but I shall shew another more antient and more general, which

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which is the Preserving a Human Dead Body entire, and which is properly term'd *Embalming*: More ancient, I say, as having been first devis'd and practis'd by the Wise and Learned *Egyptians*, and more general in that it relates to every particular Person, yet is it by most despis'd and look'd on meerly as an unnecessary expensive Trouble; so that unless I can convince these People to the contrary, I must not expect to find my ensuing Labours meet with any Favour. But before I affirm *The Art of Embalming* to be a particular part of that Duty, which obliges all Mankind to take care of their Dead, I shall give some cogent Reasons to prove the Right of Burial, what Things are necessary thereto, whether Ceremonies are needless and superstitious, or Monuments vain-glorious, &c. and this shall be as Nature dictates, the Law of GOD appoints, and the Law of Nations directs and obliges.

The Right
of Burial and
Funeral Cere-
monies,

First, *Sepulture* is truly and rightly accounted to be *Jus Naturæ*, by reason the very condition of Human Nature admonishes us, that the spiritless Body should be restor'd to the Earth, from whence it was deriv'd; so that it only pays that Debt of its own accord, which otherwise Nature would require against its Will. Thus, in the beginning of the World, so soon as *Adam* had transgressed, GOD said to him, Gen. 3. 19. *Thou shalt return to the Ground, from whence thou wert taken; for Dust thou art, and unto Dust thou shalt return.* Whence *Ecclesiastes*, 12. 7. says, *The Dust shall return to the Earth as it was: and the Spirit to GOD who gave it.* Likewise patient *Job* thus expresses himself, *Job* 1. 21. *Naked came I out of my Mothers Womb* (which *David* also calls the *Lowest part of the Earth*, Psalm 139. 15.) *and naked shall I return thither.* Upon which *Quenstedt* thus

Sepulture a
Debt to Na-
ture.

Ordain'd by
GOD. himself.

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thus Comments, p. 10. De Sepult. vet. *He shall not return again into his Mothers Womb, but unto the Earth which is the Mother of all Things.* Upon which occasion read also *Ecclesiasticus*, 40. 1.

Practis'd by
the Heathens.

Hence it is the *Heathens* have generally follow'd the same Custom of restoring the Dead to their Mother Earth; since it is but according to the course of Nature, for all Things to return at last to their first Principles, and that so soon as ever a Disunion or Dissolution of the Parts of Man's Body shall be caused by Death. That each Thing has ever immediately requir'd what it gave, is excellently describ'd by *Euripides*, in one of his *Tragedies* call'd the *Suppliants*, where he introduces *Theseus* Talking after this manner:

Ε' δ' οὐκ ἔστιν ἡδὴ γῆ καλυφθῆναι νεκρῶς.
Οὐδὲν δ' ἐχάσον εἰς τὸ σῶμα ἀφίκετο,
Εὐταῦθ' ἀπῆλθε, πνέυμα μὲν πρὸς αἰθέρα,
Τὸ σῶμα δ' εἰς γῆν· ἔτι γὰρ κακτῆμεθα
Ἥ μέτερον αὐτὸ πλὴν ἐνοικῆσαι βίον·
Καί περ τὰ δρέψασαν αὐτὸ δεῖ λαβεῖν.

*Jam finite Terræ Mortuos Gremio tegi:
Res unde quæque sumpserat Primordium,
Eo recipitur: Spiritus Cælo redit
Corpusque Terræ: Jure nec enim mancupi:
Sed brevis ad Ævi Tempus utendum datur:
Mox Terra repetit ipsa quod nutriverat.*

Suffer the Dead within the Earths cold Womb
To be Interr'd, nor envy them a Tomb;
For all Things, whence they did their Being draw,
Thither, at last, return by Natures Law:

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The Soul flies back to Heav'n from whence it came,
Our mouldring Bodies Mother Earth does claim;
Lent us but for a fleeting space to wear,
And then they to their first Abodes repair.

Hereby it plainly appears that we really possess nothing of our own, and what we seem to enjoy, is but only lent us for a season, and must be restor'd again when ever we die, which is agreeable to that Expression of *Job*, in the latter part of the above-mentioned Verse and Chapter. *The Lord gave, and the Lord hath taken away; blessed be the Name of the Lord.* Also Holy *David*, Psalm 146. 4. (speaking of Man's Frailty and Mortality) says, *His Breath goes forth, he returns to his Earth.* Here he emphatically calls it *his Earth*, both because he was made of it, *Gen. 2. 27.* and must return to it again, *Gen. 3. 19.* and by reason he has a Right to a Burial-Place in it.

Asserted in
the Scripture.

The same is likewise Taught us by *Cicero*, where he says, *Reddenda Terra Terræ: That the Earth* (meaning Man's Body) *must be restor'd to its Earth;* which also gave occasion to the antient Philosophers to contemplate the Beginning and End, or the Life and Death of Man, that thereby they might be the better able to Teach us what we really are in Nature, and how little we have to Boast of: The very Thought of which put an old Poet into a Passion and Admiration, expressing himself thus in gingling Monkish Verses:

Confirm'd
by the Philo-
sophers and
Poets.

*Cum Fæx, cum Limus, cum Res vilissima simus,
Unde superbimus, ad Terram Terra redimus.*

Man who is made of *Earth*, Can he be vain
And know he must return to *Earth* again? Me-

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Methinks the very Consideration of this should cause us to lay aside all Pride and Vanity, and serve for a perpetual Memorial of Humility and Obedience to our *Creator*, who as he was pleas'd to endue us with Rational Souls, and to give us Dominion over all Things here below, yet, that we might not be thereby puffed up and tempted to forget him, he wisely formed us of the *Dust*, and, in his good Time, will reduce us to *Dust* again. Thence Divine *Plato* assures us, that the End and Scope of his Philosophy was only *The Consideration of Death*.

Its Rise and
Antiquity.

In Obedience therefore to the Laws both of GOD and Nature, *Sepulture* undoubtedly was at first Instituted, and if either Antiquity or universal Custom can prove a convincing Argument, you may account it as antient as the World it self, and us'd by all Nations tho' perhaps in different manners; for you must allow, so soon as Death came in by Man's Transgression, it necessarily follow'd that some care must have been taken to Bury his Carcass. The first Instance of this that we read of, in the Sacred History of the old Testament, is how *Abraham*, the Father of the *Faithful*, Buried his Wife *Sarah* in the Cave of the Field *Machpelah*, which he had bought of the Sons of *Heth* for a Burying-Place for his Family, *Gen. 23. 19, 20*. There also *St. Jerome* asserts *Adam* the first Man was Buried; and *Nicolaus Lyranus* and *Alphonsus Tostatus* are of Opinion the Four Patriarchs were Buried there likewise with their Wives, *Eve, Sarah, Rebecca* and *Lea*, all which you may find explain'd more at large in *Quenstedt*, p. 2, 3, 4.

First Cause
of it.

Now this seems to have been one of the *first Causes of Interment*, to wit, that it being the course of Nature, for

for Bodies depriv'd of Spirit or Life to corrupt or stink; and the Medicinal Art being little known and less us'd in those early Days (without the Knowledge of which it was impossible to preserve them) there remained no other way of securing the Living from the pestiferous Exhalations of the Dead, than by burying their Carcasses in the Earth, and so removing such miserable Objects out of their sight; which seems clearly intimated by the aforesaid Example of *Abraham*, when, being in much trouble for the Loss and Death of *Sarah* his *Delight*, he spake thus unto the Sons of *Heth*, Gen. 23. 4. *Give me a Possession of a Burial-Place with you, that I may Bury my Dead out of my Sight.* (LXX. *Δάτω τὸν νεκρὸν μου, ἀπ' ἐμοῦ*) where it is to be observ'd, that he no longer calls her his Wife, but his Dead; as knowing that those alterations, which she must in a few Days inevitably undergo, would have deterr'd him from the very Thoughts of her, if he had not earnestly sought for and obtain'd a *Burying-Place*, where he might hide her out of his *Sight*.

This is to be look'd upon as the *second Cause* or *End* Second Cause. of *Burial*, to wit, that it being not only disagreeable to the dignity of our Nature, but also occasioning great sadness of Mind, for the Living to see what dismal Accidents and Calamities befall the Dead, that we should free our selves from the Apprehensions and black *Idea's* such Objects are naturally apt to inspire, by removing them out of our Sight and Mind, by a timely Sepulture: For as *Demosthenes* said in a Funeral Oration, *Leniatur ita Luctus Eorum, qui Suis sunt Orbati*; *By this means the Grief of those, who are depriv'd of their Friends, is alleviated.* So that these two Reasons Thought more Beneficial to the Living than the Dead. seeming to conduce more to the Benefit of the Living than

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than the Dead, it has given occasion to some to believe, that Burial was from thence invented, and of this Opinion was Grotius, who thus writes: *Hinc est, quod Officium Sepeliendi, non tam Homini, id est, Personæ, quam Humanitati, id est, Naturæ Humanæ, præstari dicitur*; For this Reason it is that the Office of Burial is said not to be paid so much to the Man, viz. To the particular Person, as to Humanity it self, that is, to Human Nature in general. And St. Austin, Lib. 1. De Civit. D E I, cap. 12. and Lib. De Cura pro Mortuis, cap. 2. affirms, *Curationem Funeris, Conditionem Sepulturæ, Pompas Exequiarum, magis esse Vivorum Solatia, quam Mortuorum Subsidia*; that The regulating and management of the Funeral, the manner of Burial, the Magnificence and Pomp of the Exequies, were devised rather as a Consolation to the Living than any Relief to the Dead. But Seneca, Lib. 1. De Remed. hath more plainly confirm'd both the foregoing Reasons, saying, *Non Defunctorum Causa, sed Vivorum inventa est Sepultura, ut Corpora & Visu & Odore fæda submoverentur*; Burial was found out not so much for the sake of the Dead as the Living, that by means thereof Bodies noisom both to Sight and Smell might be remov'd: Therefore Andrew River, in his 19th Exercise, on the 23 Chap. of Genesis, commends Sepulture as a laudable Custom, pertaining to common Policy and Honesty. Human Nature would be asham'd to see Man, the Master-Piece of the Creation, left unregarded or lye unburied and naked, expos'd to the Insults of all Creatures, and become a Herritage to the most vile Worms and Serpents, or lye Rotting like Dung upon the face of the Earth; so that if Pity and Compassion will not move our obdurate Hearts to Bury him, the very Stench and Corruption

ruption of the Dead will compel us to it. Hence
Chytræus:

*Corpus inane Animæ, tandem Fætores maligno,
A se abigit Cunctos——*

A breathless Body, tho' our Pity fails
To make us Bury it, its Stench prevails.

By these two fore-going Causes of Burial appears yet a farther Benefit to Mankind, that they may live without that continual Terror of Death, which is occasion'd by seeing such miserable Emblems of Mortality. If you do but consider, when Men at first liv'd dispers'd, the very Abhorrence and Detestation of meeting Dead Bodies, made them to remove such unpleasant Objects out of their sight: Afterwards, when they assembl'd together and built Cities to dwell in, they used Burial for this Reason says *Lilius Gyraldus*, Lib. De var. Sepult. Ritu. pag. 4. *That the Living might not be infected by the most noisom stench of the Dead.* The before-going Arguments for Interment have been deduc'd from Natural and Political Reasons, but the latter likewise relating to Physic, and particularly conducing to the Health and long Life of Man (since *The Art of Embalming* was not known in those Days) we will a little more accurately enquire into the pernicious Effects of *Putrefaction*, and the fatal Consequences that from thence ensue; for this being the most potent Enemy to Life, Nature is very careful to expel it so soon as ever she perceives, by its odious Scents, its invisible Approaches: Nor can she endure the lesser ill Scents of Sweat or Urine, or those Excrements of

Frees from
the Terror of
Death.

From Putre-
faction the En-
emy of Life.

From the
Plague.

the Belly, which are necessarily produc'd from the Aliments of the Body, but the Body it self as well as Spirits reject them; for this is to be observ'd, that the Excrements and Putrefactions of all Creatures smell worst and are most offensive to their own *Species*, which we may see by Cats, which voiding a more than ordinary fetid Dung, always take care to bury it. And such cleanliness of Living renders all Creatures the more Healthful, as we daily find by Birds, Pigeons, Horses, Dogs, &c. which thrive best when their Houses, Stables and Kennels are kept sweetest. There is not only an unhealthy, but oftentimes a secret poisoning Quality in the fetid Odours of a putrid Air, which are made so malignant by Bodies corrupt and expos'd therein; and thus, in several Countries, great Plagues have been occasion'd only by the Putrefaction of prodigious swarms of dead Grasshoppers and Locusts cast up on heaps. Thus, the *Scripture* testifies, the Land of *Egypt* was corrupted with Lice, Flies, Frogs and Locusts as a Punishment to *Pharaoh*: The Fish of the Rivers died, and the Waters stank; also there was a Murrain among the Beasts, and a Plague of Boils and Blains among the Inhabitants, *Exod.* chap. 7, 8, 9, 10.

The infectious Atoms of a putrid Air are so very subtile and invifible, that they meet with an easie reception into the Brain and Lungs, as often as we breath, and thereby immediately occasion in the Brain either an Apoplexy or *Delirium*, a *Syncope* to the Spirits, a general Convulsion of the Nerves, or else more slowly corrupt the Blood, by mixing with it in its passage thro' the Lungs, where they either produce Imposthumes, Ulcers, Consumptions or *Hætic*-Fever. which

which prey upon the Spirits and Vitals, or bring Gangrenes to the extreamest Parts, or the Small-Pox, Purple Fevers, and other malignant Distempers to the whole Body; nay, they too frequently prove the very principal Ingredient of the Plague it self, that inexorable Spirit which so swiftly dispatches many thousands of Souls to the other World.

Thus Poison'd Air, or *The Art of Empoisoning by Odours*, is more dangerous than Poison'd Water, forasmuch as it is impossible Man should live without Breathing, or subsist in an infectious Air, without a proper Antidote. This Art has been effectually practis'd by the *Indians* in their Trafficks, and the *Turks* in their Wars, and was particularly us'd by *Emanuel Comnenus* towards the *Christians*, when they pass'd thro' his Country, in their way to the *Holy-Land*. This the Lord *Bacon* relates in the 10th Century of his *Natural History*, p. 201. where he is of Opinion, That foul Smells, rais'd by Art for Poisoning the Air, consist chiefly of *Man's Flesh* or *Sweat putrefied*, since those Stinks, which the Nostrils immediately abhor and expel, are not the most pernicious, but such as have some similitude with *Man's Body*, which thereby the easier insinuate themselves and betray the Spirits. Thus in *Agues*, Spirits coming from *Putrefaction* of *Humours* bred within the Body, extinguish and suffocate the *Natural Heat*; p. 74. The same effect is likewise to be observ'd in *Pestilences*, in that the malignity of the infecting Vapour, daunts the principal Spirits, and makes them to fly and leave their Regiment, whereby the *Humours*, *Flesh* and *Secondary Spirits* dissolve and break as it were in an *Anarchy*, Exper. 333. p. 74.

Also

Consists partly
of Man's
Flesh, &c.

Also because the *Canibals*, in the *West-Indies*, eat *Man's Flesh*, the same Author thought it not improbable, but that the *Lues Venerea* might owe its Origin to that foul and high Nourishment, since those People were found full of the *Pox* at their first Discovery, and at this Day the most *Mortal Poisons*, practis'd by them, have a mixture of *Man's Flesh*, *Fat* or *Blood*. Likewise the Ointments that *Witches* have us'd, are reported to have been made of the *Fat* of *Children* dug out of their Graves; and diverse *Sorceresses*, as well among the Heathens as Christians, have fed upon *Man's Flesh*, to help, as they thought, their wicked Imaginations with high and foul Vapours, *Exper.* 26. and 859.

Air most In-
fected by a pu-
trid Carcass.

The most pernicious Infection, next the *Plague* or *Air Poison'd by Art*, is the Smell of a *Goal* where Prisoners have been long, close and nastily kept, whereof, says the Lord *Bacon*, we have in our Time had Experience twice or thrice, when both the Judges that sat on the Trials, and numbers of those that assisted, sickn'd on the spot and Died, *Exper.* 914. The like would frequently befall those that visit *Hospitals*, and other such Places, where either the *Leprosie*, *French Pox* or *Malignant Fevers* rage, were not the Attendants daily accusom'd to it, or did they not use proper *Antidotes* to keep them from it. If therefore the morbid State of the Living only be so pernicious to healthful Bodies, what Destruction must that *Air* produce, which is replete with the volatile Steams and Spirits, that issue from a dead and putrid Carcass?

—Sicut Grex totus in Agris
Unius Scabie cadit & Porrigine Porci,
Uvaq; conspecta Livorem ducit ab Uva. says Juvenal.
From

From one infected Hog, Experience shows,
Thro' the whole Herd the dire Contagion goes ;
Thus from one tainted Grape the Bunch corrupted
grows.

For every Thing in Nature easiest Corrupts that of its own kind. The Reason of this is because it is *Homogeneous*, as is commonly seen in *Church-Yards*, where they bury much; for a Corps will consume in a far shorter Time there, than it would have done in another place where few have been buried.

It therefore necessarily follows, that if the Dead were not inhum'd, whole Cities would Corrupt and be fill'd with the *Plague*; and after great Battels, if the Dead should lie unbury'd, whole Countries would be de-

*Sepulture de-
fends from
the Plague,*

Sepulture: For the Earth by its weight and closeness not only suppresses and dissipates the Vapours that arise from a *putrid Carcass*, but also imbibes and sucks up the *stinking Gore*; and being a *Medium* between that and the *Sun*, prevents the Beams of that Planet from suddenly exhaling such fetid Odours. Nay the Lord

*Likewise pre-
serves Bodies.*

Bacon farther assures us, That *Burying* in the *Earth*, which is *cold* and *dry*, serves for *Preservation*, *Condensation* and *Induration* of *Bodies*, as you may find in his 4th Century of his *Natural History*, Exper. 376, 377. But this needs no farther Confirmation, since Bodies are dug up in every Age perfect and uncorrupt, which perhaps had been buried above 40 or 50 Years, and some have been found petrified to a perfect Stone, of which we shall discourse more hereafter, therefore will at present proceed to acquaint you with other *final Causes* or *Ends* of *Burial*.

A

Third Cause
of Burial.

A *Third Cause of Burial* is, That *Man's Body* may not be torn to pieces and devour'd by savage Beasts, and Birds of Prey, which would be a sight wholly unbecoming the Dignity of *Human Nature*, as *Seneca* observes *Lib. 6. De Beneficiis: Inter maxima Rerum suarum*, says he, *nihil habet Natura, quo magis gloriatur. Nature has nothing in the whole Creation of which she may boast more than of Man*: So that it must needs be a grievous Trouble and Concern to her to see the *Master-Piece* and *Perfection* of all *Creatures* become thus a Prey to the vilest of Animals; and that he who whilst living had all of them under Subjection, so soon as ever his Spirit is separated from his Body, they should forget all Allegiance to their late Sovereign, and rebelliously Tear him to Pieces: Therefore we who are his Fellow-Creatures, and endu'd with Humanity, take care to bury him out of the way of such Harpies; and ought to perform all his Funeral Obsequies with the same Respect we were wont to show him whilst alive. Hence *Hugo Grotius* is of Opinion, That *Burial* was invented in respect to the Excellency of *Man's Body*. *Cum Homo cæteris Animalibus præstet, indignum visum, si ejus Corpore alia Animantia pascerentur, quare inventam Sepulturam, ut id quantum posset, caveretur. Since Man excels all other Creatures, it was thought unworthy they should feed upon his Body; for which reason Sepulture was found out, that this Mischief might be prevented as far as possible. Likewise Lactantius, Lib. 6. Institut. cap. 12. says, Non patiemur Figuram & Figmentum DEI, Feris & Volucris in Prædam jacere, sed reddamus id Terræ, unde ortum est. Let us not suffer the Image and Workmanship of GOD to lie expos'd as a Prey to the Beasts and Birds, but let us return it back to the Earth from whence it had its Origin.* So

Taken from
the Excellen-
cy of Man's
Body.

So that we will account the *Fourth Reason for Burial*, Accounted by us the Fourth Cause. to be the *Excellency of Man's Body*, to which we ought to show the greater Honour and Respect, in that it is the Receptacle of the *Immortal Soul*. Hence *Origen*, *Lib. 8. Contra Celsum* says, *Rationalem Animam honorare didicimus, & hujus Organa Sepulchro honorifice demandare.* We have learn'd to Honour the Rational Soul, and respectfully to convey its Organs to the Grave. And thus *St. Austin* very elegantly expresses himself, *Lib. 1. De Civit. D E I, cap. 13. Si Paterna Vestis & Annulus, vel si quid hujusmodi, tanto carius Posteris, quanto erga Parentes Affectus major, nullo modo ipsa spernenda sunt Corpora, quæ utiq; multo familiarius, atq; conjunctius, quam quælibet Indumenta gestamus.* If we take so much the more care to preserve our Fathers Apparel, Ring, and other Remainders of the like nature, as we bore an Affection to them, 'tis plain their Bodies are by no means to be neglected, which we wear closer and nearer to us than any Cloaths whatever.

But the *Fifth Cause and ultimate End of Burial* is in order to a future *Resurrection*, and as *B. Gerhard* asserts, Fifth Cause of Burial. agreeable to that Comparison of *Christ* and *St. Paul* his Apostle, *John 12. 24. 1 Corinth. 15. 37, 38.* That Bodies are piously to be laid up in the Earth, like to Corn sowed, to confirm the assured Hope of the *Resurrection*: And therefore the place of *Burial* was call'd by *St. Paul*, *Seminatio*, as others term it *Templi Hortus*, the Churches Orchard or Garden. By the Greeks it was call'd, Κοιμητήριον, *Dormitorium*, a Sleeping Place. By the Hebrews, בית חיים, *Beth-chajim*, i. e. *Domus Viventium*, the House of the Living, in the same respect as the Germans call Church-Yards, *Gottacker*, i. e. *D E I Ager*, *aut Fundus*, *G O D's Field*, in which the Bodies of the

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Pious are sowed like to Grain or Corn, in expectation of a future Harvest. By these Appellations we are admonish'd of the Resurrection of the Body, and of the Immortality which is given by GOD to the Soul. *For as they that Sleep awake again, and as Christ who is the Head arose again, so shall we who are his Members arise.* Hence Calvin (Commenting on *Isaiah* 14. 18.) says, *The Carcasses of Beasts are thrown out, because they were Born to Putrefaction; but our Bodies are interr'd in the Earth, and being there deposited, expect the last Day, that they may arise from thence to lead a Blessed and Immortal Life with the Soul.* Also Aurelius Prudentius, a Christian Poet, rightly asserts *The Hope of the Resurrection to be the chief Cause why the greatest Care is taken of Burial*, whereof he has most excellently describ'd every particular Circumstance in a Latin Funeral Hymn, which being Translated by Sir John Beaumont, Baronet, into 172 Verses, I will for brevity sake refer you to *Weaver's Funeral Monuments*, pag. 25. where you will find them inserted, and worth your Perusal.

Want of Burial not prejudicial to the Soul.

Nevertheless, we are not to think, tho' *Burial* was ordain'd by GOD as a Work both pleasing and acceptable to him, and consequently approv'd and practis'd by all Men, that therefore the want of it, or any particular Ceremony thereof, can any ways be prejudicial to a Christian Soul, as St. *Austin* and *Ludovicus Vives* his Commentator alledges, *Lib. 1. De Civit. DEI, cap. 11.* And that Complaint which the *Royal Prophet* makes, *Psalms* 79. 3. *That there was none to bury the dead Bodies of GOD's Servants*, was spoken rather to intimate their Villany that neglected it, than any Misery to them that underwent it. 'Tis true such Actions may appear heinous and tyrannous in the Eye of

of Man, but precious in the Sight of the Lord is the Death of his Saints: Neither is our *Faith* in his assured Promise so frail, as to think ravenous Beasts or Birds of Prey can any ways make the Body want any part at the *Resurrection*; but, on the contrary, we are well satisfied that in a Moment there shall be given such a new Restitution, not only out of the Earth, but out of the most minute Particles of all the other Elements, wherein any Bodies can possibly be included, that not a Hair of our Heads shall be missing. We read how the Bodies of the *Christians* (after great Battels, and the Sacking and Subverting of Towns and Cities) stood in want of the Rights and Ceremonies of *Burial*, which neither is to be accounted any Omission in the living Christians, who could not perform them, nor any Hurt to the Dead, who could not feel them. We may, moreover, find in the History of Martyrs, and such like Persecutions, how barbarous and cruel Tyrants have raged over the Bodies of Christians, who, not content with tormenting them to Death several thousands of ways, still persever'd with inhumanity to insult over their mangled Corps, and at length to shew their utmost Contempt, bury'd them in the Bowels of rapacious Creatures, or what other ignominious ways their wickedness could invent. Nevertheless, we have all the reason to believe their Souls were receiv'd into Heaven, and that their Bodies will at the last Day be reunited intire to them again; after which, Death will have no more Power over their Bodies than their Souls, but as *St. Paul* says, *1 Cor. 15. 44. They will become Spiritual Bodies.* So that in this respect it matters not after what manner the Body be destroy'd, dissolv'd

Nor any kind
thereof hurt-
ful.

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or bury'd, as *Tatian* in his Book *Contra Gentes* says, *Quamvis Caro tota Incendio absumatur tamen Materiam evaporatam Mundus excipit, quanquam aut in Fluviiis, aut in Mari contabescam, aut Feriis dilanior, condor tamen in Penu locupletis Domini.* Altho' the Flesh be wholly consum'd by Fire, yet the World receives the evaporated Matter, nay, altho' I am wash'd to nothing in Rivers or Seas, or am devour'd by wild Beasts, yet shall I be reposit'd in the Store-House of a most wealthy Lord. Likewise *Minutius Fælix* in *Octavio* has these Words: *Corpus omne sive arefcit in Pulverem, sive in Humorem solvitur, vel in Cinerem comprimitur, vel in Nidorem tenuatur, subducitur Bonis, sed D E O Elementorum custodio reservatur.* The Body whether it be dry'd into Powder, resolv'd into Moisture, reduc'd to Ashes, or evaporated into Air, is indeed taken away from Good Men, but still the custody of the Elements is reserv'd to G O D. Some have been accounted a rigid sort of *Stoicks*, and void of all Humanity, for this Reason only, because they averr'd it profited nothing, whether the Body corrupted above or beneath the Earth. Thus *Lucan*, Lib. 7.

—————*Tabesne Cadavera solvat*
An Rogus haud refert: Placido Natura receptat
Cuncta Sinu, Finemq; sui sibi Corpora debent.
 ————*Cælo tegitur qui non habet Urnam.*

—————For 'tis all one
 Whether the Fire or Putrefaction
 Dissolve 'em; all to Natures Bosom go,
 Since to themselves their Ends the Bodies owe.
 The Skie shall cover him who wants a Grave.

And

And that Favorite-Courtier *Mecænas* was wont to say :

Non Tumulum curo, sepelit Natura Relictos.

I value not a Tomb, Nature provides that for me.

But this these spoke only in respect to the Soul, which could receive no Hurt nor Damage from the Bodies being cast out unbury'd; therefore they seemingly ridicul'd and despis'd it, the better to fortifie Men against any fear of the want of Burial, yet they firmly believ'd that all those who were depriv'd thereof, were the most miserable and wretched of Creatures, and that their Souls continually wander'd, as *Virgil* elegantly expresses, *Æneid. 6. v. 325.* where *Æneas* asking the *Cybil* why such a number of Souls stood crowding near the Stygian Lake, and were refus'd a Passage, he receiv'd this Answer :

Hæc Omnis, quam cernis, inops inhumataq; Turba est :

Portitor ille, Charon: Hi, quos vehit unda, Sepulti.

Nec Ripa datur horrendas, nec rauca Fluenta

Transportare prius, quam Sedibus ossa quierunt.

Centum errant Annos volitantq; hæc Littora circum,

Tum demum admissi Stagna exoptata revisunt.

Constitit Anchisa Satus, & Vestigia pressit,

Multa putans, Sortemq; Animo miseratus iniquam

Cernit ibi mæstos, & Mortis Honore carentes, &c.

Some have
fear'd the
want of it.

These Ghosts rejected, are the unhappy Crew
Depriv'd of Sepulchers and Funeral due.

The Boat-Man, *Charon*; those the buried Host,
He Ferries over to the farther Coast.

Nor

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Nor dares his Transport Vessel cross the Waves
 With such whose Bones are not compos'd in Graves.
 A Hundred Years they wander on the Shore,
 At length, their Pennance done, are wafted o'er.
 The *Trojan* Chief his forward Pace repress'd,
 Revolving Anxious Thoughts within his Breast;
 He saw his Friends, who whelm'd beneath the Waves,
 Their Funeral Honours claim'd, and ask'd their quiet
 Graves. Dryden.

Some again are induc'd perhaps to think the care of Burial needless, because there is no Sense in a Dead Body, as the Proverb has it, *Mortui non dolent*; and others reject it for this Reason, *Quia sentienti Onus est Terra, nihil sentienti, supervacaneum*. For the Earth's a Burthen to him that is sensible of it, but none to him that is not.

Others have
 Despis'd it.

Diogenes the Cynic Philosopher, among the rest of his Whimfies, despis'd Sepulture, and when he was told he must thereby become a Prey to the Beasts and Birds, he gave them this jocular Advice, *Si id metues, ponite juxta me Bacillum, quo abigam eos*. If you fear that, place my Staff by me that I may drive them away. *Quid poteris nihil sentiens?* What can you do if you are sensible of nothing? Reply'd his Friend. To which he answer'd, *Quid igitur Ferarum laniatus oberit nihil sentienti?* If I am not sensible, how can their Teeth affect me? At other times he was wont to say on the like Occasion, *Si Canes meum lacerabunt Cadaver, Hyrcanorum nactus fuero Sepulturam, Si Vultures, Iberiorum; quod si nullum Animal accederet, ipsum Tempus: Pulcherimam fore Sepulturam, Corpore pretiosissimis Rebus, Sole, inquam & Imbribus absumpto*. If the Dogs eat my Carcass,

Carcass, I shall have the Sepulture of the Hyrcanians, if Vultures, of the Iberians; but if no Animal come near me, then shall I be consum'd by Time, and, What a fine sort of Burial must that needs be, to have my Body reduc'd to Dust by two of the most precious Things in Nature, the Sun and Showers? Likewise Demonastes being told, if he were flung out unbury'd, as he desir'd, the Dogs would tear him to pieces, he wittily answer'd, Quid incommodi, si mortuus alicui sim usui? What hurt can it do me, if after I am Dead I do somebody Good?

It may farther be ask'd, Why *Plato, Aristotle, and* In what Sense the Philosophers slighted it. other Philosophers, famous for Learning and Piety, despis'd the Rites and Ceremonies of Sepulture? To which I answer, They did not really Despise them, nor durst they say they were not to be at all: They said only, if by chance they were neglected, it could do no hurt. Nor lastly did *Lucretius* contemn Sepulture, he only laughed at those who procur'd it for this Reason, because they thought there still remain'd a Sense in the Dead, as you will perceive by these Lines of his, *Lib. 3.*

*Proin' cum videas, Hominem indignarier ipsum,
Post Mortem fore, ut aut putrescat Corpore posto;
Aut Flammis interfiat, Malisve Ferarum, &c.*

Now when you hear a Man complain and moan,
And mourn his Fate, because when Life is gone
His Limbs must waste, or rot i'th' Earth, or feast
The greedy Flames, or some devouring Beast;
All is not well; He, by strong Fancy led,
Imagines Sense remains amongst the Dead;
Nor can I think, tho' He Himself denies,
And openly declares the whole Man Dies;

But

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But that from strong Conceits he still believes,
Fond Fool, that He Himself, Himself survives:
For now e'en whilst He breaths, e'en whilst He lives,
And thinks He must be Torn or Burnt, He grieves;
Thinks still the Carcass must be He, and thence
His wanton Fears infer there must be Sense.
And hence He grieves that He was Born to Die,
Subject to treacherous Mortality:
But never thinks, fond Fool, that when kind Death
Shall close His Eyes in Night, and stop His Breath;
Then nothing of this thinking Thing remains
To mourn His Fate, and feel sharp Grief and Pains.

Creech.

Hereby 'tis plain *Lucretius* only blames and chides
those who are of a doubtful and wavering Mind, and
that openly confess there can be no future Sense re-
maining after Death, yet privately hope within them-
selves that some Parts will remain, and therefore
mightily dread the want of Burial, nay, violently abhor
being a Prey to wild Beasts and Birds. This I take to
be a natural hint of the Resurrection of the Body and
Immortality of the Soul, tho' outwardly these *Pagans*
disown'd both:

*Eripe me his invictæ Malis; aut tu mihi Terram
Fujicæ, sic saltem placidis in Morte quiescam
Sedibus,&c.* as *Palinurus's* Ghost said to *Æneas*, *Æne. 6.*

From lasting Miseries my wandering Soul relieve,
That she in pleasant Shades and perfect Rest may live.

We cannot believe there were ever any Philosophers
in

in the World, of such obdurate Hearts, as strictly to deny Burial, tho' out of a seeming Arrogance they despis'd it; but that they only pretended so lest their Antagonists should think the want of Burial an inflicted Punishment, therefore they were the easier mov'd, as much as in them lay, to expose them. Thus *Pausanias* in *Phocic*. gives an Instance of some *French* ^{Why the French deny'd it.} who deny'd Burial to the slain in Battel, alledging it was a Ceremony nothing to be esteem'd of; but the true Reason they did it was, That they might bring the greater Terror on their Enemies, and make them to have the worse Opinion of their Cruelty. It must be granted, the Dead have no sense of any Change or Dissolution they undergo, and that it is a ridiculous Opinion of Tyrants, to think to punish the Body by mangling it, and delivering it to be torn to pieces and devour'd; neither do Bodies suffer any Hurt or Damage in respect to the Soul, after what manner soever they are bury'd: Yet you must grant these sufficient Reasons why the Dead should be taken care of, and not be despis'd and cast away; for as we esteem the Body the Temple of GOD, and Receptacle of the Soul, so ought we honourably to Interr it with those Funeral Obsequies as are becoming its Quality and Dignity.

Now we must look upon Burial to be a Work enjoin'd both by the Law of Nature and Nations, and not only by the Human but by the Divine Law; for the most Barbarous as well as Civiliz'd People of the World have ever paid some Respect and Observance to their Dead, tho' perhaps after different Manners, by Burying them in the Water, Earth, Air, Fire, &c. The common Dictates of Nature have taught them to abhor such dismal Objects and offensive Smells as dead

Right of Burial grounded on the Law of GOD and Nature.

E Bodies

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Observ'd by
Brutes, &c. as
well as Men.

Bodies must necessarily present, and their Religion has shown them the Inhumanity and Cruelty of neglecting their Duty to them: Nay, if we look into the Natural History of Animals, we shall find some of them excelling Man in this particular, by taking a more than ordinary Care of their Dead, as is to be seen not only in Cranes, Elephants and Dolphins, &c. As *Ælian de Animalibus*, Lib. 2. cap. 1. and Lib. 12. cap. 6. and *Franzius* in his History of Animals, cap. 4. *Peter Faber* in his *Semestrium*, *Pliny* and others observe, but likewise in Ants, Bees and other Insects; for as *Grotius* in his Treatise, *De Jure Belli & Pacis*, Lib. 11. cap. 19. rightly observes, *Nullum est in Homine Factum laudabile, quin non Vestigium, in alio aliquo Animantium Genere DEUS posuerit. There is nothing done by Man worthy of Commendation, but GOD has imprinted some Imitation of it even in Brutes.*

A Corps lying unbury'd and Putrifying, is not only a dismal Aspect to our Eyes, offensive to our Nose, and ungrateful to all our External Senses, but even horrid in our very private Apprehensions and secret Conceptions; nay to hear it but only nam'd, is so very unnatural and unpleasant to us, that we care not to entertain the least Thought of Death, even to the deferr'd Time of our Expiration. What presence of Mind can enable a Fellow-Creature to behold such a miserable Object as this, express'd by its dismal Aspect, deform'd Proportion, foetid Smell, putrid Carcass, and the like, and this perhaps of one who was but just now your Bosom-Friend or the World's Favorite, a Prince worthy of Immortality for his Wisdom, Piety, Valour, Conduct, &c. and justly admir'd for the Beauty of his Person, Gracefulness of his Mien, and Conformity of

of all the External Parts of his Body, as well as Internal Qualifications of his Mind? Certainly common Humanity and Self-Preservation would alone persuade us to Inter him out of our Sight, or else preserve him from a State of Corruption and Deformity by *Embalming*.

I have before observ'd how Beasts receiv'd the Infection of the Murrain from a Putrefaction of their own Bodies; now I will shew you how they likewise, by Natural Instinct, avoid each other in such like Calamities: The Sound shun the Company of the Infected, and they reciprocally separate from the rest to Mourn by themselves. A wounded Bird leaves the Flight: A Stag (when Shot) forsakes the Herd and flies to the Desarts: And every Diseas'd Creature retires into some solitary Place, where its last Care seems to be, that of providing for its Burial. Reptiles creep into Holes, and Birds into their Nests, or the Bottoms of thick Hedges: Rabbits die in their Burrows: Foxes, Badgers and Wolves, &c. in their Dens, after which nothing will Inhabit there. So that they seem to know they shall lie undisturb'd in those Dormitories, which they took care in their Lives Time to provide and dig in order to their Interment; like as some Hermits, who, during their Lives, made their Cave their Habitation, but when Dead their Tomb.

By bo h to
prevent In-
fection, &c.

Every Crea-
ture takes care
of its own Bu-
rial.

The larger sort of Domestic and Tame Creatures seem likewise to endeavour this, as much as they can, as may be observ'd from Horses, Oxen, Sheep, &c. who when they decline and draw near their Deaths, seek either the thickest part of a Wood, a Dell or Gravel-Pit in a Common, or deep Ditch in a Field, where they may lay themselves down, as in a Grave,

and die: They seem to desire nothing more of their Master, whom they have all their Lives faithfully serv'd, than to cover their Bodies with the Earth.

How Insects
bury them-
selves.

The lesser Tame Animals, as Dogs, Cats, &c. know they have no occasion to take that Care of themselves, for when they die, their Master is oblig'd to remove them out of his House and bury them: But as for Insects, they (fearing Mankind should be regardless of their inconsiderable Bodies, and not be so grateful as to take care of their Funerals, tho' they had consum'd their Lives in making Food and Raiment for their Master) seem with a more extraordinary Contrivance, and admirable Art, to provide for their own Burial. The little Bee works its Honey-Comb for the Benefit of Man while it lives, and for its own Sepulture when it dies; the Comb serving for its Tomb, and the Wax and remaining Honey for its Embalment, conformable to that Saying of *Martial*, in his Fourth Book and Thirty Second Epigram:

*Et latet, & lucet Phaetontide condita Gutta,
Ut videatur Apis Nectare clausa suo:
Dignum tantorum Pretium tulit illa Laborum,
Credibile est ipsam sic voluisse mori.*

She lurks, she shines within her balmy Nest,
That there securely she may take her Rest;
For all her Labours past she asks but this,
That she may lye thus bury'd when she dies.

The Silk-Worm (which also willingly parts with her Stock and Labour for the Benefit of Mankind) makes a small reserve of Silk, sufficient for her Winding-Sheet,

Sheet, which when she has finish'd, she dies therein, and is as nobly Interr'd, as all the *Egyptian Art*, with its fine Painted Rowlers of Cyprus, Lawn or Silk could make her.

Other Insects, as Flies, Ants, Gnats, and the like, which are not dispos'd with Organs to perform such Works, yet have this in particular, that they can out-dare the most resolute *Indian* (when, without any previous Exhortation, they suddenly leap into the Funeral Pyre of a Candle or Torch, and outvie the costly Embalming of *Arabia*) when they voluntarily fly into liquid Amber, and by that means obtain a more noble and incorruptible Sepulture than any other Creature. These have had Poets to write Funeral Orations to their immortal Praise, as the two Epigrams in *Martial* of a Viper and Pismire in some measure testifie, *Lib. 4. Ep. 59.* and *Lib. 6. Ep. 15.* Witness also *Brassavolus* of the Pismire, and *Cardanus's Mausoleum* for a Flie: Nor could *Virgil* (the Prince of Poets) omit taking notice of the well order'd Funerals of the Bees, *Georg. Lib. 4. l. 255.*

Some are
Burn'd and
others Em-
balm'd.

— *Tum Corpora Luce carentum*
Exportant Testis, & tristia Funera ducunt.

And crowds of Dead, that never must return
To their lov'd Hives, in decent Pomp are born;
Their Friends attend the Heise, and near Relations
mourn. *Dryden.*

Ælian, *Lib. 5. cap. 49.* reports, That if one Elephant finds another dead, he will not pass by 'till he has got together a great heap of Earth and flung it over his Carcass;

Brutes bury'd
with Pomp
and Magnifi-
cence.

Carcass; so, in all other Creatures, Nature has provided both Burial and a Grave for them. Nay it is yet further remarkable, that such Brutes as have either prov'd faithful or loving to their Masters, or done any extraordinary Action, have been bury'd with wonderful Magnificence, and had Tombs and Inscriptions made in Honour of them. *Cimon the Athenian* bury'd those Horses he had been thrice a Victor with in the *Olympick* Games, with great Pomp near his own Sepulchre. Also *Alexander the Great* made a magnificent Funeral for his Horse *Bucephalus*, building a City where he dy'd, and calling it after that Beast's Name in memory of him. After his Example, several of the *Roman* Emperors and *Cæsars*, such as *Augustus*, *Caligula*, *Nero*, *Adrian*, *Antoninus*, *Commodus*, &c. bury'd their favourite Horses, and adorn'd their Tombs with Epitaphs, as you may find in *Barthius*, Lib. 23. cap. 8. *Pliny*, Lib. 8. cap. 22. Affirms such Horses as had conquer'd at the *Olympick* Games, were bury'd and had Tombs and Pyramids erected to perpetuate their Fame.

Tombs and
Epitaphs in
Honour of
Brutes.

Xantippus carefully bury'd his Dogs, and, as *Kornmannus* reports, *Polliacus* erected, in the Garden of Cardinal *Urbain* at *Rome*, Columns of the finest Marble, of vast Expence, in Memory of his beloved Bitch, on which he inscrib'd this Epitaph:

*Quod potui, posui tibi, fida Catella, Sepulcrum;
Digna magis Cæli Munere, quam Tumuli.*

*Candenti ex Lapide hæc tibi convenit Urna: fuisti
Candida tota Fide, candida tota Pilo.*

*Si Cælum, ut quondam, Canibus patet, haud tua Terras
Incendet, sed Ver Stella perenne dabit.*

My

My Faithful Bitch, to thee this Pile is meant;
More worthy Heaven than Mortal Monument:
Of whitest Stone 'tis fit thy Tomb I rear,
Since candid were thy Actions, white thy Hair.
If Heav'n, as formerly, to Dogs gives Place,

* Thy Star will never scorch, but cherish Human Race. * Alluding to the Dog Days.

Also in the House of that Famous *Italian* Poet *Francis Petrarch*, at *Arqua*, near *Padua*, there is a Tomb of a Cat, adorn'd with an Elegy, which *Nolanus* in his *Post-Praxis Medica*, p. 5. has Printed, with others of a Mule, a Crane, &c. *Pliny*, Lib. 10. cap. 43. says, a Crow (which imitated Human Voice, and which was wont every Morning to salute the Senators by their Names) was bury'd honourably, being carry'd out on the Shoulders of two *Æthiopians*, with a Crown before it, and a Trumpet founding; the Person that kill'd it being ston'd to Death. *Ælian*, Lib. 6. *Animal*. cap. 7. tells us, *Marrhes*, King of *Egypt*, built a Sepulchre for a Raven, which was wont to carry his Letters to and fro under its Wing; and, *Lib. 7. cap. 41.* he says, *Lacydes*, a Peripatetic Philosopher, had a Goose which us'd to follow him up and down, both at home and abroad, and whom for that Reason he Bury'd with the same Honour and Respect as he would have done a Brother or Son. The Stag which warr'd against the *Trojans*, was also honour'd with a Tomb; but it were endless to relate all the Brutes the *Pagans* have given Burial to, as *Rhodiginus* witnesses in *Antiq. Lect. 58. cap. 13.* The *Parthians* were accusom'd to bury their Horses, and the *Molossians* their Dogs, as *Statius* the Poet observes, *Lib. 2. Sylvar.* in *Epicedio Pileti*.

—Gemit

The Art of Embalming.

*Gemit inter Bella peremptum
Parthus Equum, fidosq; Canes flevere Molossi:
Et Volucres habuere Rogos, Cervusq; Maronis.*

The *Parthian* mourns his Horse in Battel slain;
For faithful Dogs *Molossians* weep in vain.
Ev'n Birds had Funeral Piles, and *Virgil's* Stag.

But the *Egyptians* surpass'd them all, for they Embalm'd the Bodies of several Animals, as Cats, Crocodiles, Hawks and the like, that so they might keep them the longer to adore and admire: If therefore *Pagans* have been thus careful to honour Brutes with all the Rights of Burial, how much more ought we who are *Christians* to afford this last Duty to one another?

We find in the first Age of the World, says *Cambden*, the Care of Burial was so great, that Fathers laid a strict Charge on their Children, concerning translating their Bodies to their Graves, every one being desirous to return in *Sepulchra Majorum*, into the Sepulchres of his Ancestors. Thus those Holy Patriarchs, *Abraham*, *Isaac*, *Jacob*, *Joseph* and the rest, did not only lay the heaviest Commands about their being bury'd, but also about transferring their Bodies to such Places as they nam'd: So *Jacob*, at his Death, charg'd his Son *Joseph* to carry his Body into the Sepulchre of his Fathers, *Gen. 47. 30. and 49. 29.* And *Joseph* commanded his Brethren they should remember and tell their Posterity, that when they went away into the Land of Promise, they should carry his Bones along with them, *Gen. 50. 25.* Now this Filial Care was not only their last

last and greatest Duty to their Parents, but also a ^{Burial a} Work well pleasing and acceptable to GOD; an Ex-^{Work accept-} ample whereof we have in *Tobit*, who being blind, GOD sent his Angel *Raphael* to cure him, as a Reward for his pious Care in burying those who had been slain by King *Sennacherib* in his wrath, and cast without the Walls of *Nineveh*: But altho' the King's Servants forceably took away his Goods, and sought to put him to Death; yet when he heard one more had been strangl'd, and cast out into the Market-Place, he was so zealous in his Care, that tho' he was just set down to Meat, he tasted not of it, 'till he had fetch'd him up into a private Room, and when the Sun was set, he ventur'd to make a Grave and bury him. Likewise our Saviour (being to rise again the Third Day) commended that good Work of those Religious Women, who pour'd pretious Ointments, with sweet Odours, on his Head and Body, which they did in order to his Burial. Moreover, the Gospel has crown'd those with immortal Praise that took down Christ's Body from the Cross, and gave it honest and honourable Burial. This signifies, says St. *Austin*, that the Providence of GOD extends even to the Bodies of the Dead (for he is pleas'd with such good Works) and builds up a Belief of the Resurrection, by which, says he, we may learn this profitable Lesson, viz. How great the Reward of Alms done to the Living must be, since this Duty and Kindness shown even to the Dead is not forgotten of GOD.

Burial of the Dead was accounted by the Antients a Work of *Piety* and *Religion*, because they esteem'd it both an Act of *Justice* and *Mercy*:

Of *Justice*, in that Earth should be return'd to Earth ^{An Act of} Justice. and

F

and Dust to Dust; for, What could be more just than to restore to Mother Earth her Children, that as she had furnish'd them at first with a Material Being, Food, Raiment, Sustenance, and all things necessary, so she might at last receive them again into her Bosom, and afford them lodging 'till the Resurrection? The

Of Mercy. Antients also thought it an *Act of Mercy* to hide the Dead in the Earth, that the Organs of such Divine Souls might not be torn and devour'd by wild Beasts, Birds, &c. Cicero in his Oration for *Quinctius* calls

Of Humanity. Burial an *Act of Humanity*. *Valerius Maximus*, Lib. 5. cap. 1. *Humanity and Mildness*. *Seneca de Benefic.* Lib. 5. cap. 20. *Humanity and Mercy*. *Ammianus Marcellinus*, Lib. 31. *A necessary Office of Piety*; and St. *Ambrose* in the beginning of an Oration of his on the Death of the Emperor *Theodosius*, *The last and greatest Office of Piety*. *Isocrates* commending the *Athenians* for the great Care they took to bury their Dead, says, It was a mark and token of their Piety towards the Gods, since it was they and not Men that had establish'd that Law. Also *Servius* observes *Virgil* call'd *Aeneas* by the name of *Pious*, because of the Funeral Honours, he, with so much Care and Application, had always paid to his Relations and Friends. *Plato* speaking of the several kinds of Justice, has not omitted what belongs to the Dead; nay *Aristotle* thought it more just to help those that were depriv'd of Life, than to assist the Living. The *Latin* Phrase also intimates how just a thing it is to bury the Dead, where it calls Funeral Rites, *Iusta Exequiarum*, or *Iusta Funebria*, *quia justum est, iusta facere, solvere, peragere*. Nay it has no other appellation in that Language than that of Justice, and in *Greek* of a lawful Custom, Piety and Godliness, so that

that amongst both the *Romans* and *Grecians*, who have been the two most potent and civiliz'd Nations of the World, when they would express one had been Interr'd, they said, they had done him Right or Justice, and such as neglected to do the like they accounted void of all Piety and Humanity.

And to shew how Religious an Act it is to bury the Dead; the *Gentiles* assign'd the Care of all Funerals and Sepulture to certain Gods they term'd *Manes*, whose chief was *Pluto*, call'd also *Summanus*, whence all Tombs and Monuments came to be dedicated, *Diis Manibus*. *Homer*, *Euripedes*, *Aristotle* and others have accounted Sepulture an Honour and Reward to Mens Actions; and on the contrary look'd on all such as miserable and unhappy whose Bodies lying unbury'd, wanted that last Happiness.

Burial the
Care of the
Gods.

Decent Burial, with suitable Attendants of Kindred and Friends, according to the Quality of the Person (says *Weever* of *Funeral Monuments*, p. 25.) is an Honour to the Deceas'd. *Hezekiah*, says the Text, *slept with his Fathers, and they bury'd him in the highest Sepulchres of the Sons of David, and all Judah and the Inhabitants of Jerusalem did him Honour at his Death*, 2 Chron. 32. 33. Thus in all Ages Burial has been accounted an Happiness and Quiet to the Mind, and a Favour from GOD, whereas the want of it has been look'd on as an Evil and Misery, a Curse and Punishment, a Disgrace and Ignominy.

An Honour
to the Dead.

First, In the Holy Scripture it is call'd an Happiness, Favour and Kindness: This was foretold by *Abijah*, and to be shewn to *Abijah*, 1 Kings 14. 13. *And all Israel shall mourn for him, and bury him; for he only of Jeroboam shall come to the Grave, because in him there is*

An Happiness,
Favour and
Kindness.

found some good Thing towards the Lord G O D of Israel, &c. It was accounted a Glory to be bury'd in a Sepulchre, even to Kings who were laid up in stately Tombs and Monuments, as in their Beds, and thus the Prophet *Isaiah* speaks, *Chap. 14. ver. 18. All the Kings of the Nations lye in Glory, every one in his own House.* By the same Prophet G O D comforted *Zedekiah* King of *Judah* when he was taken Captive, telling him he should never die in War or Battel, or be deny'd Burial; but that the King of *Babylon* should give his People leave to bury him in an honourable manner, and with such Solemnities as the burning of sweet Odours, &c. at his Funeral, as they were wont to use at the Exequies of their Kings, who liv'd belov'd of their Country, *2 Chron. 16. 14. But thou shalt die in Peace* (says *Jeremiah* to him, *Chap. 34. ver. 5.*) and with the Burnings of thy Fathers, the former Kings which were before thee, so shall they burn Odours for thee, and lament thee, &c.

Especially in
the Family-
Sepulchre.

To die a natural Death, to be lamented and bury'd, and to lye in the Sepulchre of their Fathers, was ever accounted a great Honour and Happiness among the antient *Jews*, for which the Scripture-Phrase, throughout the Old Testament, is *Sleeping*, which implies lying at Rest and undisturb'd as well as Dying. Thus, in *2 Kings 8. 24.* it is said, *And Joram slept with his Fathers, and was bury'd with his Fathers in the City of David.* And *9. 28. His Servants carry'd Ahaziah in a Chariot to Jerusalem, and bury'd him in a Sepulchre with his Fathers in the City of David.* And *Cap. 15. ver. 7. So Azariah slept with his Fathers, &c.* Also, *ver. 22. and 28. of the same Chapter*, and in many other places, as *1 Kings 2. 10. So David slept with his Fathers,*

thers, and was bury'd in the City of David. By all this it is to be observ'd, that in this City was the usual Royal Burying-Place, where both *David* and all his Successors, that were of any Note or Renown, were bury'd. This appears likewise by *1 Kings 11. 43. 2 Chron. 12. 16. and 14. 1. and 16. 14. and 21. 1. David's* Sepulchre was made of such durable Materials, and so well kept and repair'd by his Posterity, that it continu'd 'till the Apostles Time (*Acts 2. 22.*) which was the space of almost 2000 Years.

On the contrary, to die an unnatural Death, and in another Country, as also to be depriv'd of the Sepulchre of ones Fathers or Ancestors, was always esteem'd a note of Infamy and a kind of Curse. Thus, in *1 Kings 13. 22.* the seduc'd Prophet, because he disobey'd the Word of the Lord, was reprov'd by him who was the occasion of his Error, as he had it in Command from GOD, and withal told, *That his Carcass should not come into the Sepulchre of his Fathers.* *Isaiah* speaking in derision of the Death and Sepulture of the King of *Babylon*, which was not with his Fathers, in that his Tyranny was so much abhorr'd, thus notes his Unhappiness, *Chap. 14. 19, 20. Thou art cast out of thy Grave, like an abominable Branch; and as the Raiment of those that are slain, thrust thro' with a Sword; and shall go down to the Stones of the Pit, as a Carcass trodden under Foot. Thou shalt not be join'd with thy Fathers in Burial.* That is, he should want all the Honours of Sepulture, and all such Funeral Rites as were to have been paid to him as a most potent King, and that he should not be admitted to lye in the Grave amongst his Ancestors, but that his Corps should remain neglected above Ground unbury'd, and be trodden to pieces like vile Carrion. Of which Deprivation is a Curse.

The

And the Judgment of GOD.

To be bury'd like an Afs.

The want of Burial proceeds also from a Judgment of GOD, as will appear from the Example of *Jehoiakim*, the Son of *Josiah* King of *Judah*, whom for his great Wickednesses, such as Covetousness, Oppression, shedding innocent Blood and the like, GOD threatned with the want of Burial (a severe Sentence!) and that he should have no solemn Funeral or honourable Sepulture, such as Kings usually have, nay, not so much as an ordinary Burial among the Graves of the common People, *Jer. 26. 23.* but be cast out like Carrion in some remote Place: And *Chap. 22. 19.* *He shall be bury'd with the Burial of an Afs, drawn and cast forth beyond the Gates of Jerusalem*, that is, as an Afs is wont to be bury'd, he being more worthy the Society of Beasts than Men. The Greeks call the Burial of an Afs, *ἀπορον τάφον*, according to that Expression of *Cicero*, *Insepulta Sepultura*; and *Sanctius* expounds it, that to be bury'd like an Afs, is to be cast out into a fordid and open Place, which neither covers the horrid and obscene Parts of the Body, nor hinders the Dogs or Birds from tearing it to pieces, but as in *Chap. 36. ver. 30.* *His dead Body shall be cast out in the Day-Time to the Heat, and in the Night to the Frost*; that being so expos'd, it may the sooner putrefie, and become the more vile and loathsom; and that the sight of a King's Body, in such a condition, should be an hideous Spectacle and horrid Monument of GOD's heavy Wrath and Indignation unto all that should behold it, *Isaiah 66. 24.* Wherefore *Ecclesiastes* wisely concludes, *Chap. 6. 3.* *A Man had better have never been born than to have no Burial.* The People of *Israel* (crying unto GOD against the barbarous Tyranny of the *Babylonians*, who spoil'd GOD's Inheritance, polluted his Temple,

Temple, destroy'd his Religion, and murther'd his Chosen Nation) amongst other Calamities, thus complain for the want of Sepulture, *Psal. 79. 2, 3. The dead Bodies of thy Servants have they given to be Meat to the Fowls of the Heavens, the Flesh of thy Saints to the Beasts of the Earth. Their Blood have they shed like to Water round about Jerusalem, and there was none to bury them.* Here the Prophet observes, that GOD suffers his Church sometimes to fall to great Extremities, to exercise their Faith before he delivers them; as at other times he deprives the Wicked of Sepulture, to bring them to Repentance by such an ignominious and shameful Punishment, Thus, for the Pride and Wickedness of *Jezebel*, the Prophet *Elijah* pronounces GOD's Vengeance against her, saying, *In the Portion of Jezreel shall Dogs eat the Flesh of Jezebel, and her Carcass shall be as Dung upon the face of the Field, so that they shall not say, this is Jezebel, and there shall be none to bury her, 2 Kings 9. 10, 36, 37.* By the Comparison to Dung is shown how odious and contemptible a Thing it is to be cast out unbury'd, and to be trodden under Foot, to lye expos'd to the Air and Weather, to rot and stink or become Food to Birds, Beasts and Reptiles. *Jeremiah* foretelling the Desolation of the *Jews*, acquaints them, *Chap. 19. 7. Thus says the Lord of Hosts, I will cause them to fall by the Sword before their Enemies, and their Carcasses will I give to be Meat to the Fowls of the Heavens, and to the Beasts of the Field, and none shall fright them away, Chap. 7. 33. Deut. 28. 26.* Also speaking of their Kings, Princes, Priests and Prophets, he tells them that *Their Bones shall be spread before the Sun and Moon, &c. they shall not be bury'd, but be for Dung upon the face of the*

To become
like Dung rot-
ting upon the
Earth.

the Earth, Jer. 8. 2. In other places of his Propheſie he tells them, They ſhall die of grievous Deaths and Diſeaſes, they ſhall be neither bury'd nor lamented, but lye rotting like Dung, and be Meat for the Fowls of the Heavens and Beaſts of the Earth, *Chap. 16. 4. Chap. 25. 33. Chap. 34. 20. 1 Kings 14. 11. Chap. 21. 23, 24. 2 Kings 9. 10. and Ezek. 29. 4.* Alſo in the 39. Chapter of the Prophet *Ezekiel* and the 17, 18, 19 and 20 Verſes, GOD to ſhew his ſevere Judgment, calls the Fowls of the Air and Beaſts of the Field to a Sacrifice of the Fleſh and Blood of the Princes of the Earth, to eat their Fat and drink their Blood; abundance more Examples of the like nature the Scripture affords us.

Next we will conſider what a miſerable thing it was eſteem'd, even by the *Pagans*, to lye caſt out unbury'd. That diſconſolate Mother of *Euryalus*, is not ſo much griev'd for the loſs of her Son, who was ſlain in Battel, as for that he ſhould be made a Prey to the Birds and Beaſts, whom therefore ſhe thus bewails:

*Heu Terra ignota, Canibus data Præda Latinis
Alitibusq; jaces. Virg. Æn. 9. v. 486.*

Cold on the Ground, and preſſing foreign Clay,
To *Latian* Dogs and Fowls he lyes a Prey. *Dryden.*

Alſo the ſame Poet repreſents *Tarquitus* thus insulting over his conquer'd Enemy, *Æn. 10. v. 557.*

*Iſtic nunc, metuende, jace: non te optima Mater
Condet Humi, Patriove onerabit Membra Sepulchro;
Alitibus linquere Feris, aut Gurgite Mersum
Unda feret, Piſceſq; impaſti Vulnera lambent. The*

The Art of Embalming.

41

The vengeful Victor thus upbraids the Slain :
Lye there, Inglorious, and without a Tomb,
Far from thy Mother and thy Native Home ;
Expos'd to salvage Beasts and Birds of Prey,
Or thrown for Food to Monsters in the Sea.

Dryden.

So great was the Honour of Sepulture amongst the Pagans, says *Quenstedt, De Sepult. Vet. p. 24.* That when they design'd to shew the greatest Envy and Reproach to their most inveterate Enemies, they depriv'd their Bodies of Sepulture, as is noted in the History of the Heroes in *Homer*, in the War between *Polynices* and *Eteocles* the *Theban*, and other antient Histories, as likewise in *Claudian, De Bello Gild. v. 39.* Now *Mezenti*us fearing this, does not desire *Aeneas* to spare his Life, but earnestly entreats him to afford him Burial, *Virg. Æneid, Lib. 10. v. 901.*

Sepulture
deny'd En-
emies out of
Revenge.

*Nullum in Cæde Nefas, nec sic ad Prælia veni ;
Unum hoc, per, si qua est Victis Venia Hostibus, oro
Corpus Humo patiare tegi, &c.*

Nor ask I Life, nor fought with that design ;
For this, this only Favour let me sue,
(If Pity can to conquer'd Foes be due ;)
Refuse it not ; but let my Body have
The last retreat of Human Kind, a Grave. Dryden.

Turnus also intreats the like Favour :

*Et me, seu Corpus spoliatum Lumine mavis,
Redde meis. Æneid, Lib. 12. v. 935.*

G

Or

Or if thy vow'd Revenge pursue my Death,
Give to my Friends my Body void of Breath?

Sepulture
strictly ob-
serv'd in War.

However, generally speaking, Sepulture was observ'd as well in Time of War as Peace, to which purpose Heralds or Embassadors were wont to be sent to make Truce 'till they could bury their Dead; which if deny'd, says *Grotius*, the Antients thought their War more lawful and just. Thus *Hannibal*, a sworn Enemy to the very Name of *Romans*, is said by *Livy*, *Decad. 3. Lib. 2.* to have sought the Bodies of *Caius Flaminius*, *Tiberius Gracchus* and *Marcellus* Roman Generals, conquer'd and slain by him, that he might bury them. Likewise *Philip* of *Macedon* is equally to be commended for his Humanity, in performing Funeral Rites and Ceremonies towards his deceas'd Enemies; of which see *Peter Faber*, *Lib. 3. Semestr. cap. 13. p. 183.* who also gives the like account of his Son *Alexander*, in that after he had overcome *Darius*, he granted leave to his Mother to bury him after what manner she pleas'd, and withal commanded the same Honour to be afforded the *Persian* Nobles; as also that all such Soldiers as were found slain should be bury'd with care, as is recorded by *Q. Curtius*, *Lib. 3. Valerius Maximus* likewise, *Lib. 9. cap. 8.* tells us the *Athenians* so strictly observ'd this Custom in their Wars, that they punish'd those Generals with Death that neglect-ed to bury the Slain, tho' otherwise they were Men of Valour and had done several extraordinary Exploits. *Plutarch* in his *Lives*, informs us how careful *Nicias*, an *Athenian* General, was in this point, for he commanded his whole Army to halt, while he honour'd

Generals put
to Death for
neglecting it.

Others have
perform'd it
with great
Care.

nour'd two slain Soldiers with Burial and a Tomb. The like pious Care is mention'd of *Æneas* to *Misemus*, by *Virgil* in his 6th *Æneid*, v. 232.

*At pius Æneas ingenti Mole Sepulchrum
Imponit, suaq; Arma Viro, Remumq; Tubamq;*

But good *Æneas* order'd on the Shore
A stately Tomb, whose Top a Trumpet bore,
A Soldier's Faulchion, and a Seaman's Oar. *Dryden.*

The *Romans* in general as well as the *Grecians* carefully bury'd their Enemies, nor would they defraud them of any Funeral Rites, says *Suidas*. The like *Rhodiginus*, *Leçt. Antiq. Lib. 17.* testifies of the *Hebrews*, by whose Law the Enemy was not to be left unbury'd. Nor must we pass by the Humanity of the Northern People, who as *Olaus Wormius* in *Monument. Danic. Lib. 1. cap. 6.* writes, thought it deserving the greatest Praise, to exercise this Hospitable Piety of burying the Carcasses of their Enemies, to whom they bore no farther Malice after their Deaths, but afforded them friendly Sepulture. Amongst others, an Example of this nature is fetch'd out of *Saxo*, a most eloquent *Danish* Historian, who in the Third Book of his History, which he wrote about 500 Years ago, introduces *Collerus* pronouncing this wise and elegant Oration to his Enemy *Horvendillus*, with whom he was going to engage in Fight :

Quoniam, says he, *Exitus in dubio manet, invicem Humanitati deferendum est, nec adeo Ingeniis indulgendum, ut Extrema negligantur Officia. Odium in Animis est. adsit tamen Pietas, quæ Rigori demum opportuna suc-*

The Art of Embalming.

cedat, nam etsi Mentium nos Discrimina separant, Naturæ tamen Jura conciliant. Horum quippe Consortio jungimur, quantuscunq; Animos Livor dissociet. Hæc itaque Pietatis nobis Conditio sit, ut Victum Victor Exequiis prosequatur. His enim suprema Humanitatis Officia inesse constat, quæ nemo Pius abhorruit. Utraq; Acies id Munus, Rigore deposito concorditer exequatur. Faceffet post Fatum Livor, Simultasq; Funere sopiatur. Absit nobis tantæ Crudelitatis Specimen, ut quanquam Vivis Odium intercesserit, Alter alterius Cineres persequatur. Gloriosum Victori erit, si Victi Funus magnifice duxerit; nam qui defuncto Hosti Justa persolverit, superstitis sibi Favorem adsciscit, vivumq; Beneficiis vincit, quisquis extincto Studium Humanitatis impendet. Which may be thus English'd: By reason the Event of what we are going about is doubtfull, let us mutually engage to shew Humanity to each other, nor so far indulge our Passions as to neglect the last Duties. We have Malice in our Hearts, let there be likewise such a Piety as may opportunely succeed our Rigour; for tho' a difference in our Minds happens to divide us, the Law of Nature will reunite us. Tho' we are never so far seperated by Envy, this will bring us together again. Let it therefore be the Condition of our Piety, that the Conqueror follow the Herse of the Conquer'd. Herein the last Offices of Humanity consist, which no good Man ever yet refus'd. Let both Armies then suspend their Hatred to perform this Duty. After Death let Envy be remov'd and secret Prejudice disarm'd. May every kind of Cruelty forsake us, and, tho' living we hated each other, let us lovingly accompany one anothers Ashes. 'Twill be a Glorious Thing in the Victor Magnificently to Interr the Vanquish'd; for he that performs Funeral Rites to a slain Enemy, will be sure to have a surviving Friend, and who-

whoever employs his Study in Humanity towards the Dead, cannot thereby fail of obliging the Living.

Thus have the Ancients always provided for their Funerals, in case they were slain in Battel; but when they dy'd at Sea, then were they destitute of all such hopes, therefore dreaded that Element for fear they should become a Prey to Fish or any Marine Monster, which was a great check and damp to their Spirits in an Engagement, Storm or the like. Both the Greek and Roman Hero's, who fear'd not Death in Land-Fights, as hoping the same Place where they fought might afford them a peaceful Grave, were yet mightily concern'd and dismay'd at the thoughts of a Naval-Combat, or when they were in danger of Shipwrack, and this because they then saw themselves on the point of being for ever depriv'd of Sepulture. Thus *Achilles*, who brav'd all manner of Dangers, could not, as *Homer* confesses, keep himself from being daunted at that of Shipwrack, when he found himself ready to bulge in the River *Xanthus*. A like Fear of *Scipio's*, the greatest Captain the Romans ever had, *Silius Italicus* mentions, who tells us, tho' he had so many Times, without the least concern or dread, seen Rivers of Blood running down, yet was he most terribly affrighted in passing the River *Trebia*, where he saw himself in danger of drowning. The same account *Statius* gives of *Hippomedon*, who, as he says, could without any Trouble have presented his Body to the dint of a thousand Swords, yet was not able to abide the Thoughts of being cast away in the River *Theumesia*. Also that stout General *Aeneas*, tho' he fear'd neither Fire nor Sword, yet was so afraid of Water, that being like to sink in a Storm, he thus exclaims:

The Ancients
fear'd Sea-Bu-
rial.

Ex

*Extemplo Æneæ solvuntur Frigore Membra.
Ingemit, & duplices tendens ad Sydera Palmas,
Talia Voce refert: O terq; quaterq; beati,
Queis ante Ora Patrum, Trojæ sub Mænibus altis,
Contigit oppetere. Æneid, Lib. 1. v. 96.*

Struck with unusual Fright, the Trojan Chief
With lifted Hands and Eyes, invokes Relief:
And thrice and four Times happy those, he cry'd,
That under *Ilian* Walls, before their Parents, dy'd.
Dryden.

In a Word, this was the Death *Ovid* could by no
means brook, and that upon this score only, that it
would deprive him of Burial:

*Non Lethum timeo, Genus aut miserabile Lethi:
Demite Naufragium; Mors mihi Munus erit.
Est aliquid, Fatove suo, Ferrove cadentem
In solida moriens, ponere Corpus Humo:
Est mandata suis aliquid sperare Sepulchra,
Et non æquoreis Piscibus esse Cibum.*

I fear not Death, nor value how I die;
Free me from Seas, no matter where I lye.
'Tis somewhat, howsoe'er one's Breath depart,
In solid Earth to lay one's meaner Part;
'Tis somewhat after Death to gain a Grave,
And not be Food to Fish, or sport to ev'ry Wave.

For what
Reason.

The *Ancients* fear'd to die at Sea, because dead Bo-
dies, being toss'd to and fro with the Winds and
Waves,

Waves, were often dash'd against Rocks, and never lay at rest, nay, perhaps were at last devour'd by greedy Fish, or torn to pieces by the sharp Talons and Beaks of Sea-Fowls; whereas to rest in the Grave was accounted the greatest Happiness (whence Sepulchres came to be call'd, *Requietoria*) but to be depriv'd of it the greatest Misery and Punishment, nay the vilest Ignominy and Disgrace.

To want the Honour of Burial was held among the *Egyptians* one of the greatest Punishments could be inflicted, wherefore they deny'd it to executed Criminals, whose Bodies they gave to the Birds and Beasts, as may not obscurely be gather'd from *Joseph's* Interpretation, *Gen. 40. 19.* thus speaking to the chief Baker, *Within three Days shall Pharaoh lift up thy Head from off thee, and shall hang thee on a Tree, and the Birds shall eat thy Flesh, &c.*

Want of
Burial a Pu-
nishment.

Hence it was the *Greeks*, either refus'd all manner of Sepulture, or at least decent Burial, to Infamous Persons, or such as had committed any Notorious Crime. Thus they burned not those, according to Custom, who kill'd themselves, but bury'd them in an obscure, ignoble Place, without any Funeral Ceremonies, Tomb or Inscription. *Diodorus Siculus*, Lib. 16. *Bibl. cap. 6.* relates, It was enacted by Law, that one convicted of Treason or Sacrilege should be cast out unbury'd; which Persons also by the *Athenian* Laws were prohibited Burial in *Athens*, as *Xenophon* tells us, *Lib. 1. Ελληνικῶν.* *Pausanias* likewise says the *Arcadians* cast out unbury'd, without their Territories, the Traytor *Aristocrates*, whom they had ston'd to Death. Among the *Romans*, those that kill'd themselves were prohibited all manner of Sepulture, either that others might

might thereby be deterr'd from so making away with themselves, or because they thought it unreasonable any Hands should be employ'd to bury him, whose own had destroy'd himself. *Tarquinius Priscus* order'd all such dead Bodies to be fix'd on a Cross, to be view'd by all the Citizens, and afterwards to be devour'd by Birds, &c. as *Pliny* relates in his *Natural History*, Lib. 36. cap. 15. *Albertus Leoninus* in his *Process. Criminal.* says, If any one kill'd himself (as being either weary of a tedious Life, or impatient of Pain or Trouble, or else to avoid condign Punishment, or for any other Cause whatsoever) his Body was cast out upon a Dunghill, to have a common Sepulture with Dogs, &c. but however it was more customary to have his Goods confiscated, and his Body hung on the *Furca*. The *Milesian Virgins* were deterr'd from hanging themselves by a Law of the Senate, that Self-Murderers should be deny'd Burial, and have their Bodies dragg'd naked thro' the Streets, in the same Rope they had hang'd themselves with. All such Persons as were hung upon this *Furca* or Gibbet, were by the Laws deny'd Sepulture, and a Centry, says *Petronius*, was set to watch them, lest any Body should take them down.

Burial deny'd
to others.

Hence also, according to the common custom of *Germany*, &c. the Bodies of such as were Traytors, Highwaymen, Murderers, &c. were either fix'd upon Poles, set up on Wheels, or hung upon Gibbets, there to remain a Prey to ravenous Birds, or else to corrupt with the Sun and Rain, and dissolve into a putrid and stinking Gore, and all this to the end that others, by such an horrid and deform'd Spectacle, might learn to fear and be deterr'd from such like Crimes. He that commits Treason is by our Laws adjudg'd, says *Weever* in

in his *Funeral Monuments*, p. 22. to be hang'd, drawn and quarter'd, and his divided Limbs to be set up on Poles in some eminent Place, within some great Market-Town or City. He likewise that is found guilty of the crying Sin of Murder, is usually hang'd up in Chains, there to continue 'till his Body shall be consum'd, and this at or near the Place where the Fact was committed. Likewise we are accustom'd to bury such as lay violent Hands upon themselves, in or near the Highways, with a Stake thrust thro' their Bodies, and this to terrifie all Passengers by that so infamous and reproachful Burial, not to make away with themselves. Those that are found guilty of other criminal Matters, after a little hanging, are cut down and indeed bury'd, yet seldom in a Christian manner, or in the Sepulchre of their Fathers, unless their Fathers like them happen to have their Graves near or under the Gallows. Hence the *Canonists*, says *Quenstedt*, *De Sepult. Vet.* p. 49. distinguish between Ecclesiastic or Decent Burial, and Criminal or Ignominious: They call that Decent to which Solemnities, Rites and Ceremonies are allow'd according to the Custom of the Country, but term that Ignominious which is without Decency, and where all manner of Ceremonies are omitted, nay they have not so much as the Tolling of a Bell, or a Prayer or Psalm us'd for them.

Difference between Ecclesiastic and Criminal Burial.

Thus, as some Criminals have been deny'd Christian Burial, as an ignominious Punishment, so others by reason of more heinous Offences have been bury'd alive: *Korah*, *Dathan* and *Abiram* for murmuring and rebelling against *Moses* were swallow'd up alive by the Earth, *Numb.* 16. 30, 33. *They and all that appertain'd to them, went down alive into the Pit, and the Earth*

Some sort of Burial a Punishment.

H

clos'd

clos'd upon them: But they were not only bury'd alive, and after that manner descended into a Sepulchre, but likewise into Hell, as some Commentators observe, for an eternal as well as temporal Punishment. The *Vestal Virgins* being defil'd, suffer'd this Punishment as the most miserable that could be inflicted; for the *Romans* in case of this Crime, bury'd them alive in the *Campus Sceleratus*, as *Plutarch* in *Vita Numæ Pompilij* observes, and we read in *Constitut. Crim. Caroli*, p. 131. the same was inflicted on such as kill'd their Children.

To be dug out
of the Grave
both a Curse
and Punish-
ment.

To be deny'd all manner of Burial, or to be bury'd dishonourably or alive, have ever been thought severe Punishments; so likewise to be dug up again, after Christian Burial, is a shameful Disgrace and equally Ignominious. Thus in contempt of the deceas'd wicked Priests, King *Josiah* took their Bones out of their Sepulchres and burn'd them, *2 Kings* 23. 16. Also the Prophet *Jeremiah* foretold the *Jews* how GOD would bring out of the Grave the Bones of their Kings, Princes, Priests and Prophets, and expose them to the Sun and Moon, &c. *Chap. 8. v. 1, 2*. In prophane History it is reported of *Sylla* the Dictator, that he dug up the Bones of *Caius Marius*, and commanded them to be flung into the Sea; wherefore when he dy'd himself, he order'd his own Carcass to be burn'd, that his Bones might not have the like ill Treatment from his Enemies, *Pliny's Natural History, Lib. 7. cap. 54*. Such disturbing the Deceas'd in their Tombs, I look upon to have given the first occasion of burning Dead Bodies, yet I think this latter as obnoxious to ill Usage, since it would be a less difficult matter to deprive Urns of their Ashes, scatter them before the Wind, sow them in the Sea or barren Sands, or in a word,

word, make a Paste of them to feed Fowls with, or a Compost, out of which might be form'd ridiculous Imagery, to make sport for Children, or diversion for Men. An Example of both these kinds of the violation of the Dead, has been known to be acted either out of Malice to Enemies, or as a Punishment to Oppressors and Tyrants. The one is conspicuous from what *Saxo Grammaticus* relates in the Fourth Book of his History, that the Body of one *Fengo* a Tyrant, being judg'd worthy neither of an Urn nor Sepulture, his Ashes were order'd to be dispers'd by the Winds, for it was not thought reasonable that Country should protect his Ashes which he had depriv'd of its Liberty. The other is confirm'd by the Usage of the *Roman* Emperor *Vitellius*, who as *Suetonius* reports, *cap. 17.* after various Mockeries, was dragg'd to the *Gemoniæ*, cut into very small pieces, and afterwards flung into the *Tyber*. *Heliogabalus* likewise was first dragg'd about the Streets of *Rome*, then thrown into a Common Shoar, and soon after into the *Tiber*, as *Sextus Aurelius Victor* and *Lampridius* relate.

There was another sort of Sepulture us'd antiently, *viz.* To be cover'd over with a great heap of Stones, which was accounted by the *Jews* an ignominious kind of Burial, and therefore only us'd to Malefactors, Rebels, &c. Thus we read when *Joshua* had taken *Achan*, he commanded his People to stone him to Death, and raise over him a great heap of Stones, *Chap. 7. v. 25, 26.* Likewise *Joshua* commanded his Servants to take down the Body of King *Ai*, whom he had hang'd on a Tree, and cast it without the City-Gate, raising over it a great heap of Stones, *Chap. 8. v. 29.* Thus were the *Jews* wont to bury such as

Another ignominious Burial.

dy'd ignominiously, that it might serve as a Monument to warn others from committing the like Offences. Nor was *Absalom* thought worthy of common Sepulture, much less of the Honours he had design'd for himself, by the Pillar he had rais'd, but was flung into a Pit, and pil'd over with great heaps of Stones, that the Place might be remark'd by the Name of such a disobedient Son and notorious Rebel, *2 Samuel* 18. 17. also that his ignominious Death might be suited with a like Burial; for altho', in his Life-Time, he had built a Pillar (like one of the Pyramids or Obelisks of the Kings of *Egypt*) in the King's Dale, *ver.* 18. a very pleasant and fruitful Place, where the Kings us'd their Sports and Recreations, and a great Concourse of the Nobility every Day resorted; there, to shew his Pride and vain Glory, rais'd he this Pillar, that after his Death it might serve as a Monument to eternize his Memory, yet GOD depriv'd him of so noble a Sepulture, and afforded him no other than to be bury'd in a great Pit, under a huge heap of Stones, as a common Malefactor.

And a Curse.

Now thus to be bury'd was accounted a Curse, as is confirm'd by *Lamentations* 3. 53. and *Ezekiel* 32. 29, 30. From hence we infer, that if some kinds of Burial denote a Curse and Disgrace, as well as not being bury'd at all, Funeral Ceremonies and Expences are necessary to shew what Burial is Honourable and what Ignominious: Otherwise, if we should find a Carcass unbury'd and expos'd to the Air, or see a Grave in the Highway or other Place, where Burial was not us'd, we should be apt to reflect on this disgraceful Object, and from thence judge the Person to have been either some notorious Criminal, a Self-Murderer, or at least one

one that had dy'd some ignominious Death, and had been accordingly bury'd: Therefore, to avoid all such like Censure, it is convenient Burial should not only be distinguish'd between such as have liv'd piously or profanely, between those that have propagated the Laws and good Constitutions of a Country, and such as have wickedly destroy'd them, but even amongst honest People themselves, according to their Qualities, Estates and Professions; for should a Cobler and a Prince be bury'd after the same manner, such Extravagancies would bring reflection and contempt on Burial in general, and they might say with the Poet:

*Marmoreo Licinus Tumulo jacet, at Cato parvo;
Pompeius nullo: Quis putet esse Deos?*

Worthless *Licinus* in a rich Tomb lies,
Whilst the great *Cato* for a poor one dies;
Pompey for none: Who'd think the God's were wise?

Having thus sufficiently shown and prov'd, that both according to the Laws of GOD and Man, the Bodies of the Just are not to be despis'd or cast out unbury'd, I will in the next place acquaint you with other Particulars, which are necessary to Funerals, without which a Prince's Interment would be as ignoble as a Malefactor's; nor are we to think a private burying a Corps in the Night-Time without any Ceremony or Attendance, can discharge our Duty in this last and indispensable Particular. We must study likewise a Method for the well ordering a dead Body, as Washing, Anointing, Embalming, Dressing, and all other Expences, Rites and Ceremonies relating to Funerals

Particular-
Ceremonies of
Funerals, not
to be neglect-
ed.

nerals in general. In these points, since the Ancients differ'd very much, it will be material to consider how far all, or any of these Ceremonies are either lawful, necessary, or commendable. In order to this, to the end we may treat of each in its proper place, and be as succinct as we can, we will divide these Funeral Ceremonies into such as were us'd to Persons when they were dying, or else perform'd afterwards to their dead Corps.

Custom of
kissing the
Dead.

First, It was a Custom among the *Hebrews* to kiss the Dead, as appears from *Gen. 50. 1. Joseph fell on his Father's Face, and wept upon him, and kissed him*: whereby he express'd his sincere Affection to his deceas'd Parent, notwithstanding by his Death he was for ever to be separated from him, yet his Filial Duty still remain'd ready to perform those Offices due to the Dead, such as *Embalming*, and the like. This Custom of kissing the Dead seems likewise to be taking a solemn leave of them at their departure out of this World, till they should have the happiness of meeting them in another. But the *Romans* had a different Sense of this Matter, for when the sick Person was just expiring, the nearest Relation or Friend, by a Kiss receiv'd his last gasping Breath, whereby they imagin'd the Soul of the Deceas'd came out of his Body thro' the Mouth, and was the same way transfus'd into and receiv'd by them; nor did they only kiss their Friend and Relation when just expiring, but also when his Body was going to be laid on the Funeral Pile. This the *Christians* imitate now a days, when they likewise kiss the Deceas'd just as he is going to be nail'd up in his Coffin, or to be carry'd out to his Grave; but as for the other Ceremony, they have ever abhorr'd

horr'd it as a most superstitious and ridiculous Opinion. Both the *Pagans* and *Christians* without doubt, look'd on Death as a Journey or Peregrination to another World, therefore by kissing their Dead, they took their solemn Farewel of them, as we do when we part with a Friend that is going to Travel, &c. Hereupon we always find written on their Tombs, *Abiit non Obiit*, and as *Grethserius* relates, *Lib. 1. De Fun. Christian.* when the *Greeks* came to a Burying, both Friends and Relations kiss'd and took leave of the Dead in these words, *Vade, cum Natura nos vocaverit, sequemur.* Go, when Nature calls, we'll follow. But let the Cause be what it will that induc'd the Ancients to kiss their Dead, it were better totally to forbear it, since to the Dead they are of no use, and to a dying Man are rather a Disturbance than any Relief: Moreover, to the saluting Friend, those ill Scents and Vapours, which proceed from the Mouth and Nostrils of the sick Person, may be an infectious Breath, and prove not a little prejudicial to him; therefore it is in no wise either convenient or useful to kiss a Person that is just dying, or one that is already Dead.

The next Thing to be done after the Person was dead, was to close his Eyes, and this Ceremony was for the most part perform'd by the nearest Relation, as by the Husband for the Wife, *Et vice versa*, by the Wife for the Husband; also by Parents towards their Children, and by Children towards their Parents, and where such were wanting, one Friend did it for another. This Custom was in that esteem among the *Hebrews*, *Greeks* and *Romans*, that the very Thoughts of having it perform'd by their Kindred, mitigated, in some measure, the Pains and Agonies of Death they

Closing the Eyes.

they underwent, whereby they dy'd in much greater content of Mind than they would otherwise have done; whereas on the contrary, they look'd on themselves not a little unhappy to die in a Place where no Relations or Friends were present to perform that Office. This appears by *Gen. 46. 4.* where *Jacob* fearing he should die in his way to *Egypt*, by reason of his extream old Age, or the length of the Journey, and be thereby depriv'd of these Funeral Ceremonies; GOD to remove those fears and comfort him, told him, He should die in peace with his Children about him, and particularly that *Joseph* should lay his Hands on his Eyes, as the Text expresses it, which was as much as to say, he should close his Eyes, and take all other care of his Funeral.

Now why this Custom of closing the Eyes of the Dead was in such Esteem and Use among the Ancients, there seem to be two Reasons: *First*, It being natural to Men to die with their Eyes open, as *Santorellus* in his *Post-Praxis Medic.* p. 18. Philosophically proves; and Death being compar'd to Sleep, they desir'd to have their Eyes shut, the better to resemble sleeping and taking their Rest. *Secondly*, They might perhaps desire it, that the By-Standers might not be offended at such an unpleasant sight as a staring Corps, with its Eyes and Mouth open, must needs present, which every one knows looks very ghastly: Besides, the noisom Smells of the fermenting Stomach were thereby hinder'd from making too swift a passage into the Room, and offending the Company. That it is therefore convenient to use this Ceremony none will deny, yet must it not be practis'd too soon, lest the Person it is to be us'd to be not actually dead, but only in an *Apoplexy*,
Lethargy,

Lethargy, or the like, and so by keeping his Mouth shut with a Muffler, be suffocated. Nor are his Eyes to be clos'd 'till after he is actually dead, lest they open again, as *Santorellus* affirms they will; but this and other Ceremonies of the like nature, which can in no wise further Death, in case it should prove only an *Apoplexy*, &c. ought to be perform'd before the Corps be quite cold, for afterwards they are not easily to be brought to a graceful order, nor will make a handsome Corps, which the Ancients so much lov'd to see: Hereupon, in a short Time after the Person was dead, they clos'd his Eyes, shut his Mouth with a Muffler, plac'd his Head streight, brought his Arms to his Breast, his Legs close to one another, and then laid the whole Body, with its Members, in a natural form and posture. But before they proceeded to Anoint or *Embalm* the Body, they were wont to make great noises, Shutting the Mouth, to rowse and awake, if possible, his fainted Spirits, and thereby fully satisfy themselves whether he were really dead, or only asleep. To the same purpose they wash'd the Body with warm Water, to the end that if it were only numm'd with Cold it might thereby be recover'd. It was a Custom among the *Greeks* to make a mighty Noise with the tinkling or sounding of Brazen Vessels, but the *Romans* us'd Conclamation, Conclamation, or a general Outcrie, set up at equal Intervals before the Corps, by Persons who waited there on Purpose, which was done as *Pliny*, Lib. 7. cap. 52. of his *Natural History*, and *Cornelius Celsus*, Præf. Lib. 1. *De Re Medica*, tell us, either because they hop'd by this means, to stop the Soul which was now taking its flight, or else to awaken its Faculties, which they thought might only be silent in the Body without Action; for sometimes

I such

Sounding of
Brazen Vessels.

such as have appear'd to be Dead, have come to Life again as *Kirkmannus*, *De F. R. Lib. 1. p. 104.* affirms, and several Physicians have given many Instances of Persons, who being bury'd thro' haste in *Apopletick-Fits*, &c. have afterwards come to themselves, and many times miserably perish'd for want of Assistance. For this reason the *Romans*, as *Pancirollus* and *Servius* observe, lest they should be bury'd alive, kept the Bodies seven or eight Days, call'd upon them at Intervals, wash'd them with warm Water, and lastly us'd *Conclamation* before they burn'd them, which was their manner of Burial. But *Santorellus* in his *Post-Praxis Medica*, p. 25. proves *Conclamation* to be a useless and insignificant Custom. *First*, he says, It is ridiculous to use it to such as we are satisfy'd are really Dead, from the nature of their Disease and other Symptoms. And, *Secondly*, To those that we are doubtful of, as in case of *Lethargies*, *Apoplexies*, *Hysteric Passions*, *Synopes*, &c. Since therefore this is no certain Rule to inform us, these Persons being many Times neither sensible of burning nor large Scarifications, How can we expect to excite them by Clamours? This also is confirm'd by an Experiment of *Galen's*, viz. Whether a Woman was really Dead that lay in an *Hysteric Passion*; but it was so far from proving effectual, that when she came to her self, she declar'd she knew nothing of what had been done to her. 'Tis true in small *Synopes* it may perhaps rowse the Spirits a little, but in Soporose Diseases, it is commonly an uncertain and ineffectual Remedy, therefore never to be trusted, so that we may pronounce it to be a Ceremony neither necessary to be us'd, nor useful to know whether the sick Person be dead or alive.

The

The Custom of *Washing* and *Anointing* the Corps ^{Washing the Corps.} was in no wise peculiar to the *Romans*, but us'd likewise by the *Hebrews*, *Greeks*, *Trojans* and *Christians*, nay, in almost all the civiliz'd Parts of the World, yet 'tis certain it owes its Original to the Invention of the *Egyptians*. That it was us'd in the Primitive Church, appears by the Words of the Apostle, *Acts* 9. 37. *And it came to pass in those Days she (Tabitha) was sick and dy'd, whom when they had wash'd, they laid in an upper Chamber.* Also *Johan. Chrysoft.* as we find in *Theodoret*, *Homil.* 84. *Alphonsus Salmeron*, *Tom.* 10. *De Sepultura Christi*; and others affirm Christ's Body was wash'd before it was anointed. We read in *Plutarch*, that *Philippus Libertus* wash'd the Body of *Pompey* with Salt Water, which perhaps might be either because it was more Absterfivè, or that it help'd to prevent Putrification, and it is not improbable the *Egyptians* might have been accusom'd to wash the Body with the same Pickle they us'd in the Salination, or with *Phœnician Wine*, which they wash'd the Entrails and inside of the Body with, in order to the *Preserving* and *Embalming* it: But more commonly the Ancients us'd warm Water, both that they might thereby cherish and comfort the benumb'd and lifeless Limbs, and invite the natural Heat again into the Body, by doing which they better satisfy'd themselves whether the Body were really dead or not, and also that if it were past recovery, they might by thus cleansing the Body from all Filth and Purgings at the Nose, Mouth or lower Belly, render the Corps more decorous, and sightly, as 'tis a Custom among many at this Day, to comb the Hair, shave the Beard, and perfume the Corps with sweet Odours.

Two other Reasons are given for washing a dead
I 2 Body,

The Art of Embalming.

Body, *First*, That it might be the fitter for anointing. *Secondly*, *Johannes Buxtorfius, in Synagog. Jud. cap. 35.* says, That it might be pure and clean when it came to give an account of its Sins. These Ceremonies were carefully practis'd among the *Jews* as well as the *Greeks* and *Romans*, according to what *Maimonides in Tract. de Luctu, Chap. 4 Sect. 1.* observes, *Mos vel Consuetudo est in Israel, circa Mortuos & eorum Sepulturam, ut cum quis mortuus est, ejus Oculos occludant, & si Os ipsius fuerit apertum, Maxillas ejus ligant, ne iterum aperiat. Obturatur etiam locus, per quem Excrementa eji- ciuntur, sed hoc postquam Corpus fuerit Lotum.* It was a Custom among the *Israelites*, says he, towards the Dead and their Burial, that whenever any one was departed, they closed his Eyes and shut his Mouth (keeping his Jaws close with a Muffler) that it might not open again. Then they stopp'd the vents of the Body, and lastly wash'd it.

Anointing the
Body.

After the Body was wash'd, it was Anointed, which strictly speaking, was *Embalming*, and differ'd in nothing but preserving the Corps for a longer or shorter space, pursuant to the manner of performing it, the nature of the Drugs, or composition of the Ointment. This Custom of anointing the Dead was very common among the *Egyptians*, as *Pliny* in his *Nat. Hist. Lib. 2. Cap. 37.* writes, *Egyptiis Mos est Cadavera adservare Medicata.* It is a Custom among the *Egyptians* to keep their Bodies *Embalmd*, that is, anointed and preserv'd by Aromaticks. This anointing was perform'd on the outside of the Body, with a composition of bitter and Aromatick Ingredients, after which, they stuff'd the inside with the same dry Spices and Gums as were us'd in the Ointment; in doing which, and rouling or dressing the Body, they spent Forty Days. *Diodorus Siculus,*

Siculus, Lib. 1. *Bibliothecæ*, No. 91. says, After they had wash'd the Body with Palm-Wine, wherein Aromaticks had been boil'd or steep'd, they first anointed it with Ointment of Cedar, and then with that of Myrrh, Cinnamon, and other Drugs. This not only preserv'd the Corps, but also made it fragrant and sweet, and of this Ceremony the *Egyptians* were the first Inventors. From them the *Hebrews* deriv'd their Custom of *Embalming*, which was us'd chiefly towards their Kings or Great Men. The first of this kind was when *Joseph* commanded the Physicians of *Egypt* to *Embalm* his Father *Jacob*, Gen. 50. 2, 3. from whom the *Jews* learn'd it, and brought it with them into the Land of *Canaan*: But this manner of Anointing or *Embalming* among the *Hebrews* was very different from that of the *Egyptians*, for their Method was Thirty, Forty, and sometimes Seventy Days in performing, and that by Balsamic Matters put into the Cavity of the Body, they first taking out the Bowels and Entrails; but the *Hebrew* way was one short anointing and applying Aromatick and Balsamic Ointments to the external Parts, without any Embowelling, and this was done rather out of Respect to, and Veneration of the Dead, than to prevent any Putrifaction. Thus we read of King *Asa*, 2 Chron. 16. 14. That they bury'd him in his own Sepulchre, which he had made for himself in the City of *David*, and laid him in the Bed which was fill'd with sweet Odours and divers kinds of Spices, prepar'd by the Apothecaries Art, and they made a great Burning for him. That is, they laid his dead Corps on a Bed fill'd with such Aromaticks, prepar'd by the Apothecary, as were wont to be us'd in *Embalming*, and afterwards burn'd sweet Odours and Perfumes at his Funeral. Now this

The *Hebrews*
Embalming
different from
that of the
Egyptians.

*Jewish Em-
balming rather
a Ceremony
than Preser-
ving the Corps.*

this was accounted very Honourable to be done at the Exequies of Kings, and was afforded King *Zedekiah*, tho' he dy'd in a strange Land, *Jerem. 34. 5.* Hereby it appears, thro' the length and injuries of Time, they might lose that Art of *Embalming* which the *Jews*, their Ancestors, had learn'd from the *Egyptians*, or else had their Tradition so confusedly left to Posterity, that they were forc'd to deviate from the antient Custom; for the best construction we can put upon *Embalming* of the latter Ages, was anointing the Corps with bitter and Aromatick Ointments, compounded by the Apothecaries, which nevertheless was rather a Ceremony, and render'd the Corps sweet and fragrant, than prevented Putrifaction. Thus the most devout *Nicodemus* and *Joseph of Arimathea* Embalm'd the Body of Christ, both out of the Respect they bore him, and according to the Custom of their Nation. Thus, says the Text, *They took the Body of Jesus, and wound it in Linnen-Cloaths, with the Spices (viz. about an Hundred weight of Myrrh and Aloes) as the Manner of the Jews is to bury, John 19. 40.* Likewise Holy *Mary* anointed the Feet of *Jesus*, whilst alive, with a most costly and rich Ointment of *Spikenard*, which was done by way of Anticipation in order to his Burial, as the Words of our Saviour himself imply, *John 12. 7.* So also without doubt *Lazarus*, who was no mean *Jew*, was Embalm'd, nevertheless *Martha* fear'd he stunk, tho' he had been Dead but four Days, *John 11. 39.* Thus you see the more Modern way of *Embalming* among the *Jews*, was only anointing the Body with an Ointment compounded of sweet Spices, whose chief Ingredients were *Myrrh* and *Aloes*, and which was not only very grateful to the Smell, but also dry'd up the Humidity

midity of the Body, preventing an immediate Putrifaction, and likewise by its bitterness kept the Worms from eating it. The Custom of such like anointing the Dead was moreover very common among the *Greeks*, insomuch, says *Athenæus* Lib. 15. that they studied what Ointments were most agreeable and fitting for every Member of the Body. From them it descended to the *Romans*, and was accounted one of the most commendable Actions of this Life, as being an Honour which appertain'd to the Dead, as *Pliny Nat. Hist.* Lib. 12. cap. 1. relates, wherefore after they had wash'd the Corps, they anointed it, says he, with Odoriferous and Aromatick Ointments. The *Babylonians* either anointed their Dead with, or laid them in Hony. The *Persians* and *Scythians* did the same with Wax. The *Æthiopians* with a sort of Parget; and others us'd Compositions either of *Salt, Nitre, Asphalt, Bitumen, Cedar, Balsam, Gypsum, Lime, Petrole, Naptha, Turpentine, Rosin*, or the like, of which see *Kirkmannus de F. R.* p. 62.

Now the general Intention of these Anointings, Anointing the Dead to what purpose us'd. was either that such Bodies as were to be bury'd might thereby smell sweet and pleasant, and be kept a long while uncorrupt, or else that those that were to be burn'd might not only catch Fire the sooner; but also to the end the Air might be perfum'd by the sweet smelling Ointments and Balfams, and thereby the Stench of the burning Flesh not be perceiv'd. Others give a three-fold Reason for this sort of *Embalming*, as, *First*, A Physical, That all Stench and Putrifaction might be driven away from the Body. *Secondly*, A Civil, That it was a principal Honour exhibited to Just Men. And, *Thirdly*, A Mystical, It being a Testification of our

our Faith in the Resurrection of Bodies, and a *Symbol* of future Incorruptibility. *Vide Quenstedt De Sepult. Vet. p. 85.*

Attiring the
Corps,

After the Body was *wash'd* and *anointed*, they wrapp'd it in fine Linnen, and drest it in a proper Habit. The first is only to be understood a Winding-Sheet, either intire, or in two, three or more pieces, fitted to the Head, Trunk and Limbs of the Body, bound on with Roulers; but the latter was various according to the sort of Garment, or Quality of the Deceas'd: The first was usually white, prepar'd by some Woman or Friend in the Persons Life-Time, on purpose for this particular use; the other was of divers colours, as Purple, Scarlet, &c. and of several degrees of Richness, according to the Rank, Quality or Profession of the Deceas'd, or as he had perform'd any extraordinary Exploit in War, or otherwise honourably behav'd himself for the Honour of his Country. So that as the one was such as he usually wore in his Life-Time, the other was more Splendid, and given for a Reward to his Virtues. Hence it is the Dead were term'd proud, as having never wore so rich a Garment during their Lives, says *Sofia apud Plautum in Amphitruone*. This Custom is said to have been first us'd by the *Greeks*, but if we enquire more strictly into it, we shall find this, as well as other Ceremonies, owes its Origin to the *Egyptians*, tho' the manner of performing it be different; for the *Greeks* cover'd their Dead from Head to Foot, first with fine Linnen, and then put over that a white Vest, which was a sort of *Pallium* or Cloak they wore commonly when alive. So likewise the *Athenians* and *Lacedemonians* dress'd their Dead in a Garb suitable to every ones Condition, and honourably

With fine
Linnen and a
Vest.

nourably adorn'd such as had behav'd themselves well in War with a Purple or Crimson Vest, as *Alexander Sardus de Mor. & Rit. Gent. Lib. 1. cap. 25.* relates. As the *Greeks* put on their Dead the *Pallium*, so the *Romans* us'd their *Toga* or Gown, conformable to every One's degree. That ordinarily us'd at the Funerals of vulgar Citizens was also white, but the Richer sort, as likewise those that had acquir'd Honour by their Valour and Vertue, were more splendidly Attir'd and carry'd out in State in the view of the Public, so that any one might know the Face and Sex of the Deceas'd from the manner of their Cloaths and Ornaments. Now this was so well observ'd by the Ancients, that as *Juvenal*, Satyr 3. informs us, in some parts of *Italy*, tho' the Inhabitants were so rude as not to wear the *Toga* whilst they liv'd, yet would they not want it at their Deaths :

*Pars magna Italiae est, si verum admittimus in qua,
Nemo Togam sumit nisi Mortuus.*

Some distant Parts of *Italy* are known,
Where none but only dead Men wear a Gown.

Also the *Jews* us'd to wrap their Dead in fine Linnen, but differ'd from others in this respect, That they did not hold it lawful to dress the Body of a Prince in a more costly Garment than others had, and as *Cl. Salmasius apud Tho. Bartholinum de Latere Christi aperto*, p. 377. observes, the Body of our Saviour was only wrapp'd in fine Linnen, his Head in a *Sudarium* or Handkerchief, and the whole swathed up from Head to Foot, with Rowlers like to the Swathes of Children.

John Henry Heidegger in Dissert. de Sepult. Mort. Sect. 30. divides this Linnen into three sorts: *First*, A short piece, which was call'd *Sudarium*. *Secondly*, A longer, nam'd *Syndon*. And, *Thirdly*, That which kept both these on, bound up the Hands and Feet, and cover'd the rest of the Body, was term'd *Fascia* or a Swathing-Band. This seems clearly intimated in the Gospel of *St. John*, 11. 44. *And he that was dead came forth, bound Hand and Foot with Grave-Cloaths, and his Face was bound up with a Napkin*: Therefore we are to understand, as the Evangelist here speaks of *Lazarus*, that the Arms were laid close to the Body, so that they almost reach'd the Knees, and afterwards rowl'd up together with it; but it may perhaps be ask'd why the Body should be Cloath'd at all, and why it might not be as well carry'd out Naked and uncover'd? To this *Antonius Santorellus* in his *Post-Praxis Medica*, p. 104. answers, That all Nations have taught the Body ought to be Cloath'd, since no Man has hitherto every been so immodest as not to be asham'd of his own Nakedness; for altho' this seems to signifie nothing to the Dead, who are without Sense or Shame, yet because the Eyes of the Living are offended at the Nakedness of the Body, all have for that Reason thought fit to Cloath their Dead: Moreover, not only Deformity is thereby remov'd from a Corps, but we thus procure as much as possible that it may appear Comely, and besides 'tis more decent to see a Body Cloath'd than Naked. On this account the *Greeks* Cloath'd their Dead in white Vests or Garments, by reason of the purity of that Colour, White, according to *Plutarch* in *Problem.* being alone sincere, pure, and no ways infected, so that the Dead seem to be render'd in a manner simple, pure and

Why the
Body should be
Cloath'd.

Why with
white Vests.

and separate from any mixture: But at length a certain Luxury of Ostentation crepp'd into these Habits, wherefore the *Spartan* Law-Giver *Lycurgus*, order'd that Persons of the greatest Valour and Worth should be bury'd in nothing but a red Coat, which was the common Dress of Soldiers, and that the rest should be deny'd even that; for he thought it wholly absurd and unreasonable the Dead should be deck'd with superfluous Ornaments and Riches, therefore neither Ointments nor Perfumes were us'd in that Commonwealth, being look'd on as conducing nothing to the Felicity of the Dead, and therefore unworthy of the *Lacedemonians* Gravity. Thus *St. Jerom* inveighs against them: *Cur & Mortuos vestros auratis obvolvitis Vestibus? Cur Ambitio inter Luctus, Lacrymasq; non cessat? An Cadavera Divitum, nisi in serico, putrescere nequeunt? Why do ye Cloath even your Dead in Cloth of Tissue? Whence comes Ambition to continue amidst Grief and Sorrow? Cannot a Rich Carcass, think ye, rot out of a Silk-Covering? St. Chrysostom* also thus exclaims: *O inanem Gloriam! Quantam in Luctu Vim, quantam Amentiam ostendit! O empty Glory! How does it exert it self in Grief, how discover its Madness! Likewise in Homil. 84. he thus writes, Tu cum audieris Nudum Dominum resurrexisse, cessa, quæso, ab insana Funeris impensa. Quid sibi hoc superfluum vult & inutile Dispendium, quod ipsis, qui faciunt, plurimum affert Detrimenti, Mortuis nullum Utilitatem vel Damnum potius? Sumptuosa namq; Sepultura nonnunquam Causa est, ut Fures Cadaver effodiant, & nudum & insepultum projiciant. Thou when thou shalt hear thy Lord rise from the Dead, naked and unadorn'd, refrain, I beseech thee, from thy vain Funeral-Expences. What signifies all this super-*

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fluous and unprofitable Charge, which many times prejudices the Living, yet never does any Good to the Dead, but rather Harm? For oftentimes it happens a costly and sumptuous Interment, tempts Thieves to dig up the Rich Carcass, and throw it out Naked and unbury'd. Hence St. Austin, speaking of his Mother, says, Illa imminente Die, non curavit Corpus suum sumptuose contegi. She with her last Breath did desire her Body might not be splendidly Interr'd. Notwithstanding this, the afore-said St. Chrysostom approves the use of these Things in a moderate way; for after he had so severely inveigh'd against them, he thus concludes, Non ut Sepulturam tollam, dico absit, sed Luxuriam & superfluam Ambitionem. I am not for taking Burial wholly away, far be that Thought from me, but I would have Luxury and unnecessary Ambition retrench'd.

Antonius Santorellus thinks the Body ought to be carry'd out cover'd, as well in respect to the Living as the Dead, to the Living, lest they may be offended by some small Perspirations of the Carcass, and to the Dead; lest being uncover'd, it might be more liable to external Injuries. For this Reason the *Egyptians*, who were wont to keep their Dead publickly in their Houses, richly attir'd them in fine Linnen, and adorn'd them with Gold and precious Stones; also painted them with Hieroglyphicks, thereby setting them forth in the most noble manner. Thus by such a kind of Cloathing as is us'd in Embalming, viz. wrapping in Cerecloth, &c. all other Inconveniencies are prevented, nor can it be thought so great a Vanity to Cloath a preserv'd Corps as one that is corrupt and putrifying; but we may allow it reasonable enough to adorn such in a moderate way, suitable to its Quality.

When

When the Body was dress'd, they Crown'd it, which Crowning the Dead. Custom was first us'd by the *Greeks, Lacedemonians* and *Athenians*, from whom it descended to the *Romans*: Now if the Deceas'd had, thro' Valour in War, obtain'd but any one of the honourary Crowns, it was put on his Head, and carry'd out with him to his Burial; and this, to the end the Reward of Virtue might in some measure be enjoy'd after Death. For this reason *Cicero* observes, *Lib. 2. De Legibus*, That the Laws commanded that Crown which was gotten by Virtue, should, without fraud, be put on him that obtain'd it, and that such Ornaments of Praise belong'd to the Dead. Other Persons were Crown'd with Chaplets of Flowers and green Branches, such as Lillies, Roses and Violets, Olive and Bay-Leaves, and the like precious Flowers and Plants. With these they likewise adorn'd the Couch the Body was to lye on, as the *Jews* did theirs with sweet Odours and Spices, as we have before observ'd of King *Asa*, *2 Chron. 16. 14.* Also in like manner as we at this Day fill Coffins with the like Perfumes, or for want of them, with sweet Herbs and Flowers, viz. Rosemary, Lavender, Marjoram, Time, Flowers of Jessamin, Orange, Lillies of the Valley, &c.

This Ceremony of *Crowning the Dead*, *Suidas* thinks was either taken from the *Games*, wherein the Conquerors were rewarded with Crowns of Leaves, signifying the Dead had finish'd their Course, or was design'd to express the unmix'd and Everlasting Pleasures the Dead were to enjoy upon their Removal out of this sinful and troublesom World, for Garlands were Emblems of Mirth and Rejoycing, therefore usually worn at Banquets and Festivals. The same may be observ'd.

Whence Deriv'd, and to what End.

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observ'd of Ointments and Perfumes, the constant Concomitants of Gaiety and Joy. But whatever was the cause of these Customs being so generally observ'd by the *Heathens*, it was not approv'd by the *Primitive Christians*, but look'd on as little less than Idolatry, as may be particularly seen in *Minutius Felix* in *Octav.* p. 109. and in *Tertullian de Corona Mil.* Nevertheless, *Antonius Santorellus* in his *Post-Praxis Medica*, p. 151. says, *If Crowns were invented as Ornaments, and to preserve Health, Pleasure and Virtue, why may not the Dead be Crown'd? And since those who fought boldly and strenuously, were among the Heathens adorn'd with various sorts of Crowns, why may not the Christians, who fight for Eternal Health, and overcome more powerfull Enemies (the Lusts of the Flesh) be thought more worthy of such Crowns?* Nor has it displeas'd some *Christians*, tho' perhaps it might the *Primitive*, to carry a Garland before the Corps, or fill the Coffin, or strow the Way or Grave with Flowers, and this without any manner of Superstition. Thus *Prudentius* a *Christian Poet* writes:

*Nos testæ fovebimus Offa,
Violis & Fronde frequenti,
Tumulumq; & frigida Saxa,
Liquido spargemus Odore.*

We on the cover'd Bones o'th Dead,
Sweet Violets and Leaves will strow,
Whilst the Tomb, that cold hard Bed,
Shall with our liquid Odours flow.

Laying out
the Corps.

The next Ceremony that follow'd, was laying out the Corps, which after it was Wash'd, Anointed, Cloath'd

Cloath'd and Crown'd, was brought from the inner part of the House into the Porch or Entrance, and laid at the very Threshold. The poorest People were laid on the Ground or a Bier in an ordinary Coffin, &c. But the richer Sort on a Bed or Couch, adorn'd sometimes with Jewels, Arms, Books and other Things in which they most delighted whilst they liv'd, but commonly with all kinds of fragrant and precious Flowers. Now the Reason why they thus plac'd the Corps in public View, was that all Persons might satisfy themselves whether the Deceas'd had any Wounds, or other Marks of an untimely and violent Death. The like Custom we have in those we call *Searchers*, who are to examine into the Cause of the Persons Death, make their Report accordingly, and give an *Affidavit* thereof: It may be farther observ'd, the Feet of the Deceas'd were always turn'd next the Door or Gate, to shew they were never to return after they were thus carry'd out. *This Custom, says Pliny, is but according to the Course of Nature, for we usually come into the World Head foremost, but are carry'd out the contrary way, of which see Kornmannus de Mirac. Mortuor, Cap. 58.* Whilst the Body lay in this Place, 'twas customary to give it constant Attendance, to defend it from any Violence or Affront that might be offer'd. The Corps being thus decently laid out on the Couch or Bier, is now rightly compos'd for Sepulture, and in a readiness to be carry'd out to the Grave, so soon as these Ceremonies shall be ended; the next Thing therefore we have to speak of is the *carrying it out* to be Interr'd.

Thus much was done before the Funeral, at it we may take notice of two Things, the *Elatio* or carrying ^{Carrying forth the Corps.} forth,

forth, and the *Act of Burial*. What concerns the first of these will appear by our observing the *Day, Time, Persons and Place*; what *Day* after the Person's decease was appointed for the Funeral is not well agreed on, nor does it seem to have been limited, but was various, according to the Custom of the Country, or Circumstance of the People. *Alexander ab Alexandro* in Lib. 3. cap. 7. *Gen. Dier*, tells us Bodies were kept seventeen Days and as many Nights before they were Interred. Also *Servius* was of Opinion, the Time of *Burning* the Dead was the Eighth Day after Death, and the Time of *Burying* the Ninth; but this must only be understood of the Funerals of Great Persons, which could not be duly solemniz'd without extraordinary Preparations, whereas Men of inferior Rank, were committed to the Ground without so much Ceremony and Pomp. The antient Burials seem to have been on the Third and Fourth Day after Death, nor was it unusual to perform Solemnities, especially of the poorer Sort, on the very Day of their Death, yet are there many Instances to prove no set number of Days were observ'd; however, this Care ought particularly to be taken, that the Dead be not carry'd out too soon, for thro' too much haste, it has sometimes happen'd the Living have been bury'd for the Dead.

By some us'd
in the Day and
by others in
the Night.

The *Time* of carrying forth the Corps was likewise various, and us'd either in the Morning, at Noon, or in the Night, according to the Custom of the Country, or Conveniency and Condition of the Person deceas'd. Thus the *Athenians* made their Funeral Processions before the Sun-Rising, and the *Greeks* perform'd the like Ceremony in the forepart of the Day, or about Noon: So also the *Hebrews* bury'd their Dead
in

in the Day-Time, as *Sopranes, David. dig. fol. 487.* asserts; but the *Romans* made use only of the Night, as the name of Funeral, *Servius* thinks, denotes, being, as he says, deriv'd a *Funalibus*, from the Torches, in like manner as the *Vespillones* (Bearers) were so call'd from *Vesper* the Evening; yet this Custom was not long observ'd at least in publick Funerals, tho' it seems to have continu'd in private ones, nevertheless, the carrying of Torches and Tapers still remain'd in practice, even when the Dead were bury'd in the Day-Time. This was a greater extravagance than the other, inasmuch as tho' in burying by Day they at first intended to suppress the Charge of Torches, &c. yet at last they not only burn'd these in vain to light the Sun, but also increas'd all other Funeral-Expences to that degree, that Laws were fain to be made to restrain them; but, omitting such superfluous Ceremonies, we must grant the Day-Time to be the fittest for publick Funerals, and the Night for private ones, both which have been us'd indifferently, as Occasion serv'd, as well by the *Primitive Christians* as others: The first were chiefly chosen whilst they were in a quiet State, but the latter were made use of in Times of Persecution.

Now as concerning the Act or manner of *carrying* How carry'd forth to the Grave. the dead Body, from the House wherein it was prepar'd for Burial, to the place where it was to be interr'd, it is said of the antient *Grecians*, that they carry'd such out without any support, tho' it was a more frequent Custom in the antient Church to bear the Dead on Mens Shoulders; afterwards they plac'd them in a Coffin, on a Bier, Bed, or Couch of State, and so convey'd them to the Sepulchre on their Shoulders. This Duty was generally perform'd by the next

L

Heir

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Heir or nearest Relations, and sometimes the Magistrates, Senators or chief of the Nobility bore the Bodies of those who had deserv'd highly of the Common-Wealth, of which see several Examples in *Quenstedt*, p. 114. but Persons of meaner Rank, nay, and sometimes even Great Men, that had been hated by the People, were carry'd forth to their Burial by the *Vespillones* or *Sandapilarii*, that is, the Sextons or common Bearers, who liv'd by that Employ, and in this last way of bearing out the Dead, we may suppose them to have us'd the *Sandapila* or common Bier, as the others did the *Leſtica* or *Leſti*, that is, the Litters or Beds; for the *Romans* us'd two sorts of Biers, the one call'd *Leſtica*, which was for the Rich, and the other *Sandapila*, for the Poor. We read of this Bed in the carrying forth of *Abner*, 2 *Sam.* 3. 31. where the Translation is, that *King David himself follow'd the Bier*, which word in *Hebrew* signifies a Bed. How this was wont to be perfum'd with Spices and deck'd with precious Flowers has been intimated before, as also how the Corps was Dress'd, Crown'd and expos'd to public View; but here we will take notice of the Pride and Vanity of the *Romans*, who were accusom'd to Paint or put a beautifying Wash on such whose Faces were deform'd, that they might thereby appear handsomer while Dead than Living, which Custom is said to be us'd even in *France* and *Italy* at this Day; but in case the Visage were very much distorted by its Change, bruist by the fall of an House, maim'd by any other Accident, or the like, so that it was not fit to be seen, then were they wont to throw a Covering or Pall over it.

Persons at the
Funeral.

The Persons present at Funerals were the Dead Man's Friends and Relations, who thought themselves under

under an Obligation to pay this last Respect to their deceas'd Parent or Friend, who commonly had Legacies left in his Will, that they might appear in decent Mourning, and accompany the Corps with greater Solemnity: Besides these, others were frequently invited to encrease the Funeral-Procession, but this only where the Laws did not restrain such Pomp as they sometimes did in some Places, either to prevent the Disorders that often happen'd at such promiscuous Meetings, or to moderate the excessive Charges of Funerals.

The Habit these Persons wore was not always the same, for tho' they sometimes put on Mourning, and, in common Funerals, retain'd their ordinary Apparel, yet were the Exequies of Great Men commonly celebrated among the *Pagans*, with expressions of Joy for the reception of the Dead into Heaven. The Herse was follow'd by abundance of Men and Women cloath'd in white Garments, and bedeck'd with Garlands, as is usual in Festival-Solemnities. The Funeral was solemniz'd with *Pæans*, or Songs of Triumph, and Dances: This Custom was in use among the *Greeks*. The *Chineses*, *Syracusans* and *Argives* mourn'd in white, as did also the antient *Romans*; but after their Empire was settl'd they us'd black. The *Hebrews*, &c. mourn'd in black; the *Carthaginians* hung their Walls with black, whence at this Day, to show the greater demonstration of Grief, Palaces of Emperors, Kings and Princes, as likewise Churches and Houses of private Persons, are upon like occasions us'd to be hung with black, which Custom was anciently practis'd by many Nations, by reason this Colour was accounted the most agreeable to Mourning and Sorrow.

The Mourn-
ing-Habit.

The Funeral
Procession.

Next we shall speak of the Funeral *Procession*, and of such Persons as went before and usually follow'd the Funeral-Bed: When the Herald had marshall'd all in good Order, the Procession began to move, and we are to take notice it was often made on Horseback or in Coaches; but at the Funerals of Persons, to whom a more than ordinary Respect was due, all went on Foot: First march'd the Musicians with Trumpets, Flutes, Cornets, Pipes and other Musical-Instruments, founding most sorrowful and mournful Notes; next came the *Præfice* or Women hir'd to mourn and sing doleful Songs in Praise of the Deceas'd: These us'd strange Shriekings and Gesticulations, beating their Breasts, tearing their Hair and the like, so that by their false Tears and feign'd Sorrow, they mov'd others to cry in good earnest. These foolish Songs and ridiculous Incantations *Justinian* the Emperor prohibited, introducing in their room Psalms and Hymns, which among the *Christians* continue to be sung before the Corps even at this Day, and that to cherish their Hearts and allay their Grief. If the Deceas'd had been eminent for his Warlike Atchievements, then the Arms, Standards and other Trophies taken by him were usually carry'd before him. Next follow'd the Priests and Religious Orders, tho' the ordinary way was for the Body to go first and the rest to follow, whereby the Survivors were put in mind of their Mortality, and warn'd to remember they were all to go the same way the Deceas'd had gone before them: Then immediately after the Corps came the Relations or true Mourners, apparell'd in proper Habits, and the Women with their Hair dishevell'd and their Faces cover'd with Veils; the rest follow'd at some distance,
and

and the Funeral-Pomp was clos'd up by the common People.

But to speak somewhat of the antient Manner of Mourning, you must know that was various according to the several Customs of Countries, yet this may be laid down as a general Rule amongst most Nations, that the better to express their Sorrow for the loss of a deceas'd Relation or Friend, they on occasion of his Death differ'd as much as could be from their ordinary Habit and Behaviour. Hence Mourners in some Cities demean'd themselves after the same manner that in other Countries express'd Joy, and what was esteem'd Rejoycing in some was in others a token of Sorrow: For Example, in some Places it was customary to wear short Hair, where long was a token of Mourning, but in others, where long Hair was in Fashion, Mourners were accusom'd to shave themselves. The most usual ways, whereby the Ancients express'd their Sorrow, was by refraining from Musick, Banquets and Entertainments, from Garlands or Crowning themselves, from Wine and strong Drink, and in a Word, from every thing that occasion'd Mirth, or look'd Gay and Pleasant: Such things were not judg'd fitting to be admitted into so melancholly a Society as that of Mourners, to whom even the Light was to be odious, and nothing desirable but Darknes and lonesom Retirements. These they thought best suited with their Misfortunes, and therefore sequester'd themselves from all Company and publick Solemnities, nay even refrain'd from the very Comforts and Conveniencies of Life. They usually confin'd themselves within Doors, and abstain'd from all Luxury, Ointments, Baths, Venerie, &c. and on the contrary fasted and put on black Habits,

Manner of Mourning.

With Sack-
cloth and
Ashes.

Habits, differing not only in Colour from their ordinary Apparel, but also in Value, being only of a coarse and cheap Stuff. They sprinkl'd Dust on their Heads, nay, rowl'd in the very Dirt, thinking they shew'd the greater Sorrow and Dejection by how much they were the more dirty and nasty. These Customs were likewise practis'd in the *East*, whence we find so frequent mention of Penitents lying on the Ground, and putting on Sackcloth and Ashes: They were so far from wearing good Apparel, that they frequently burn'd their richest Goods and Cloaths, and rent and tore what they had off their Backs, on the first news of any great Calamity: Thus *Reuben* did, *Gen.* 37. 29, and Verse 34. *Jacob* rent his Cloaths, and put Sackcloth on his Loins, and mourn'd for his Son many Days. So in the *2 Samuel* 3. 31. *David* commanded his Servants to mourn for *Abner*; and thus also mourn'd *Hezekiah*, *2 Kings* 19. 1. See also *Nehem.* 9. 1. *Esther*, 4. 1. and *Lamentations* 2. 10.

Cutting and
rearing their
Flesh.

They also on such occasions shav'd off their Hair, beat their Breasts, cut their Flesh, and with their Nails tore holes in their Faces, that they might appear the more deform'd and discontented. These frantick Actions, tho' practis'd sometimes by Men, were more frequent among Women, whose Passions were more violent and ungovernable; they wore their Hair long, dishevel'd and carelessly flowing about, contrary to the usage of the Men who shav'd theirs. The *Heathens* were so superstitious in these Ceremonies, that they extended the Practice of them to a higher degree than the *Jews*, for they hir'd feign'd Mourners to make frightful Howlings and sad Lamentations for the Dead, and were wont to cause even their Horses, Mules, &c.

to share in their Sorrows, by shaving their Manes, and the like. These cruel and ridiculous Ceremonies were restrain'd by Laws made on purpose, to restrain such Excesses in Funerals; nevertheless a moderate Sorrow and Mourning was never disallow'd, but on the contrary commended and promis'd as a Blessing to the Godly, and the want thereof threaten'd as a Malediction or Curse, *Isaiah 57. 1. To mourn at the Interment of our Friends* (says *Weever*, p. 16.) *is a manifest Token of our true Love*: By it we express that natural Affection we had to the departed Person, but this ought always to be with a Christian moderation, whereby our Faith towards GOD is demonstrated. He gave us natural Affections, and commanded us to love one another, and is not pleas'd such Love should end with our Friends Life, but rather that we should retain all due Respect to his Memory. *Antonio de Guevara* in his 10th Letter, English'd by Mr. *Savage*, says, *The Heart of Man is tender, and not able to part with any Thing it loves without Concern*. This daily Experience teaches us even in Brutes, who will in like manner mourn for the Absence or Death of their Companions or Young; for this Reason our Author thus Expostulates, *Why should we not, says he, be allow'd to shed Tears and lament over the Graves of our Friends, since we are of a superiour Nature to Beasts?* Some account Weeping a weakness and effeminacy, but there are sufficient Examples to prove the contrary, for if such great and wise Men as Kings and Patriarchs wept, surely a moderate Mourning for the Dead is justifiable and pious; nay, the Holy Scripture shews how those devout Men were commended who made great Lamentations over *Stephen's Burial*. We read

Moderate
Weeping com-
mendable.

us'd by Kings
and Patriarchs.

in.

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in the Old Testament how *Abraham* mourn'd and wept for his Wife *Sarah*, Gen. 23. 2. and in *Chap. 50. ver. 1, 10, 17.* we find *Joseph* wept over his dead Father *Jacob*, and mourn'd for him: So King *David* follow'd the Bier of *Abner* weeping, and when he came to the Grave, both he and all the People wept, 2 Sam. 3. 31, 32. At another Time, when he heard the News of his Sons being slain, *He arose and tore his Garments and lay on the Earth, and all his Servants stood by with their Cloaths rent*, 2 Sam. 13. 31. likewise Verse 33, 36. when it was told that *only Amnon was dead*, *The King's Sons lift up their Voices and wept, and the King also, and all his Servants wept very sore.* At another Time he made great Lamentation for his Son *Absalom*, 2 Sam. 18. 3. nevertheless he did not allow of immoderate Grief and Mourning, but reprov'd it himself, as you may read, 2 Sam. 12. 23. and this because it was vain to do so, and could never recover the Dead; so that when he bewail'd the Death of *Saul* and *Jonathan*, of *Abner* and *Absalom*, it was out of Love to them, and by reason the Commonwealth had a loss by some of their Deaths, and because others of them died in their Sins. These may be sufficient Reasons moderately to mourn for the Dead; but we read of several other good Men who wept on other Occasions, as the *Man of God*, 2 Kings 8. 11. *Hezekiah*, 2 Kings 20. 3. *Nehemiah* 1. 4. and Christ himself, who was never known to laugh, is recorded to have wept twice, once over the foreseen Desolation of *Jerusalem*, Luke 19. 41. and another Time over the Grave of *Lazarus*, John 11. 35. from which last, the *Jews* collected his Love towards the Dead: Now as Weeping on the Death of a Friend expresses

expresses our Grief for the Loss of him, and is done out of Respect and Love to him, so does it likewise moderate our Passion and allay our Concern, as *Ovid* Weeping allays Grief. in his Epistles speaks:

Flere licet certe, flendo diffudimus Iram.

We certainly may Weep, weeping allays our Grief

And in the Fourth Book of his *De Tristibus*, Eleg. 3.

— *Est quædam flere Voluptas,
Expletur Lacrymis, egeriturq; Dolor.*

There is a certain Pleasure springs from Tears,
They ease our Grief and sooth our coming Years.

Also St. Ambrose, speaking of the Death of *Valentine*, says, *Pascunt frequenter Lacrymæ, & Mentem allevant Fletus, refrigerant Pectus, & Mæstum consolantur: Est quoq; piis Affectibus quædam Flendi Voluptas, & plerumq; graves Lacrymas evaporat Dolor.* Tears and Weepings oftentimes refresh the Mind, and comfort the afflicted Soul: There is a kind of Pleasure in Godly Passions, for frequently by many Tears Grief vanishes. Likewise St. Chrysostom makes this Comparison, *Quemadmodum*, says he, *per vehementes Imbres, mundus Aer ac purus efficitur; haud secus post Lacrymarum Pluvias, Serenitas Mentis sequitur & Tranquilitas.* In like manner as the Air is purify'd and cleans'd by vehement Showers, so from a greater Effusion of Tears, a Serenity and Tranquility of Mind follows. As for the other Uses of Weeping, see *Santorellus* in his *Post-Praxis Medica*, p. 30. who writes Philosophically of its Nature and Cause.

M

Besides

Following the
Corps.

Besides these Mourners and Relations there follow'd a great number of Friends and Acquaintance to the Place of Burial; for it was not only look'd on as a Duty, but a religious Friendship to attend a Corps to its Grave. Thus we read, *Joseph went up to Bury his Father, and with him all the Servants of Pharaoh, the Elders of his House, and all the Elders of Egypt*, Gen. 50. 7. and this even from the Land of *Egypt* to *Canaan*. So King *David* and all his Servants follow'd the Bier of *Abner*, 2 Sam. 3. 31. and we read in *Luke* 7. 12. that much People of the City of *Naim* follow'd the Widow's Son.

The Act of
Burial.

The Corps being brought forth to the Place of Burial, after the manner already describ'd, within or without the City, the next Thing was the Act of *Burial*. This has been perform'd various ways, but the two most common, were either *Burying* or *Burning*, whether of which be the most eligible we shall next enquire into. Burial is the more antient, as having been us'd in the Primitive Ages by the *Hebrews*, *Greeks*, *Romans*, and most other Nations, yet the two latter burn'd their Dead, as is pretended on the following Considerations. *First*, That Worms and such like vile Insects might be thereby prevented from corroding the noble Bodies of the Dead, and the Living be freed from the Infection and Stench of Carcasses rotting in the Earth. *Secondly*, Because Fire purify'd the Dead, and was the quickest way of Incineration, or reducing Bodies to their first Elements, whereby the Soul being set at Liberty, might take its Flight to the Heavenly Mansions. *Thirdly*, Being so immediately reduc'd to Ashes, it could not be easily inform'd and mov'd about by the Devil, to the great Terror
and

and Amazement of all People. And, *Lastly*, they likewise thought it secur'd them from the Exultation of the Enemy, in exposing and abusing their Corps, which last I take to be the true Occasion of Burning their Dead: For as *Pliny* says, *Lib. 7. cap. 54.* *Sylla* having dug up the Body of *Caius Marius*, his mortal Enemy, and fearing the like Fate, engag'd the People by an exprefs Law, that they should for the future burn both him and others after they were dead, and this tho' none of the *Cornelii* his Predecessors had ever been burn'd. From hence it was the *Romans* brought in the Custom of *Burning* their Dead, which was perform'd after the following manner:

Having erected a *Pile* in form of an Altar, made either of ordinary Wood, such as Oak, Ash, Olive, Pine, Fir, and the like resiniferous Trees, which caus'd it easily to catch Fire, or else of odoriferous, such as Cedar, Cypress, Mirtle, &c. They plac'd the Corps with the Couch thereon, and then set round about the Arms, Sword, Belt or Spoils taken in War of the Deceas'd, his best Household-Goods and richest Apparel, his finest Horses, Dogs or the like, and in the more barbarous Ages his Slaves, all which, having first slain the Beasts, &c. they burn'd together with him. In some Places the Wives flung themselves alive into the Pile, and were burn'd with their Husbands, and commonly all such Things as the Deceas'd most valu'd while they liv'd, besides abundance of rich Presents brought by Relations and Friends, all sorts of Perfumes and sweet Odours, such as Cinamon, Cassia, Frankinsence, &c. and odoriferous Oils and Ointments were burn'd with them, as we read the *Israelites* us'd to do at the Burials of their Kings, as they did at that

Burning the Dead.

Offilegium. of *Afa*, 2 *Chron.* 16. 14. and other Places. When the Pile was burn'd down, the nearest Relations gather'd up the Ashes and Bones, and having wash'd them with Wine, Milk or Water, put them into Urns made of different kinds of Matter, such as Gold, Silver, Brass, Marble, Glass, Earthen-Ware, Cedar, and the like; then they pour'd out Tears upon them, which being catch'd in small Vessels call'd *Lacrymatoriæ*, were reposit'd with the Urn in a Tomb.

Funeral Oration.

An Oration or Funeral-Sermon was likewise solemnly pronounc'd in Praise of the Deceas'd, by a Person appointed for that purpose by the public Magistrate. When the Funeral was over, other Ceremonies were perform'd in Honour of the Dead as Festivals, which may be reduc'd to these three Heads, *Sacrifices*, *Feasts* and *Games*.

Sacrifices.

The *Sacrifices* consisted of Liquors, Victims and Garlands; the Liquors were Wine, Milk, Water, Blood, Honey and liquid Balsam,

Feasts.

The *Feasts* were either Publick or Private: The Private were kept about the Tomb of the Deceas'd by the nearest Relations and Friends only, being prepar'd both for the Dead and Living. The Repast design'd for the Dead consisting commonly of Beans, Lettices, Bread and Eggs, or the like, was laid on the Tomb for the Deceas'd to come out and Eat, as they fancy'd he would. The Public Feasts were when the Heirs or Friends of some Rich or Great Dead Person oblig'd the People with a general Treat to his Honour and Memory.

Games.

The Funeral *Games* consisted of a great number of Gladiators, fighting with Beasts, &c. the Ancients thinking the Dead delighted in such bloody Sacrifices; but

but this Barbarous Custom of burning the Dead continu'd no longer than the Time of the *Antonines*, who being virtuous Princes abhorr'd such Cruelties, and therefore brought Burial again into Practice. Thus it plainly appears, Burial was not only more antient but more eligible than Burning, since one was admitted upon Choice and the other by Compulsion; for so soon as such cruel minded Persons were remov'd, Burial was again introduc'd: Besides, as it appears by Holy Writ and the Canon-Law, Burning was a most ignominious way of dealing with the Dead, to which none were expos'd but such as had lain with Beasts or their own Sex; and we at this Day only burn Female-Traitors, or such as have kill'd their Husbands, &c. thereby to show the Heinousness of their Crime; on the contrary, Sepulture was always esteem'd Honourable among GOD's People. Thus the Patriarchs *Abraham*, *Isaac*, *Jacob* and *Joseph*, as also *Moses* were bury'd, and the last particularly by GOD himself, *Deut. 34. 7.* Likewise the Holy Fathers, *St. Austin*, *St. Ambrose*, *St. Gregory*, and most of the *Primitive Christians* were for having their Bodies bury'd and not burn'd: But as for the manner of Burying or placing them in their Sepulchres, that was various, according to the different Opinions or Customs of several Nations, a few of which we shall here relate. The *Egyptians* set dead Bodies on their Feet, as *Solinus* observes:

*Situation of
the Dead in
their Sepul-
chres.*

—————*Ægyptia Tellus*
Claudit odorato post Funus stantia Busto
Corpora. —————

The *Egyptians*, when the Funeral-Pomp was made,
Shut up in odorous Tombs the standing Dead.

The

The Art of Embalming.

The *Phœnicians* bury'd the Dead on their Backs, yet turn'd them to the West, in Imitation of the Setting-Sun, as the *Athenians* did to the East in regard of its Rising. The *Nasamones*, a People of *Africa*, did not only for the greatest part die sitting, but also bury'd their Dead in that Posture, and the Inhabitants of *Megara* plac'd their Dead with their Faces downwards: So *Diogenes* desir'd to be bury'd, his Reason being, that as he believ'd the World would at last be turn'd topsie-turvy, he then should lye upright: Yet the general way was to lye with the Face upwards towards the Fountain of Life, and Abodes of the Celestial Gods, and to be so situated in the Grave, as to see the Rising-Sun. As for the *Christians*, they bury'd their Dead supine, as looking towards Heaven, where their sole Hopes were plac'd, and towards the East as waiting for the Resurrection.

Next let us consider the Places where the Ancients us'd to bury their Dead, and how they dug their Graves, and erected their Sepulchres and Monuments. In order to this you must know, *First*, That Sepulchres were not always of a kind, nor might all People be bury'd in the same Place of Sepulture, but proper ones were invented for different Degrees and Ranks, so that some were Public and some Private; some common or belonging to all, and others peculiar to one Family, and these again either built by the Persons whilst alive, or order'd by their Wills how they would have them erected after their Deaths. Thus *Absalom* in his Life-Time erected a Pillar to preserve his Memory in case his Issue-Male fail'd, 2 *Sam.* 18. 18. which Pillar, hewn out of a Rock or Quarry, he intended for his Sepulchre, and which, according to *Sandys*, is to

Monuments
Built during
Life.

to be seen at this Day. *Augustus Cæsar*, in the 6th Year of his Consulship, built a Funeral-Monument for himself and Successors; but that Mausoleum, as *Xiphili- nus* writes, being full in the Time of *Adrian*, that Emperor rais'd himself a Tomb or Sepulchre near the *Pons Ælius*. Nay it was usual for such as were careful of their Burials, to provide their own Tombs in their Lives Time, and this for their better Satisfaction, with these or the like Inscriptions:

VIVUS FECIT. VIVUS SIBI POSUIT.
VIVUS FACIENDUM CURAVIT.

For the same Reason King *Henry* the Seventh built a fair and glorious Chapel at *Westminster* as an House of Burial for himself, his Children, and such only of the Blood-Royal as should descend from his Loins, forbidding all others of what Degree or Quality soever to be interr'd in that sacred Mould, as appears by his last Will and Testament, *Weever* p. 20. Now, as for such as did not build their Monuments themselves, but only order'd them by their last Wills, it was held such Wills could not be violated with a safe Conscience, nor might any one change, alienate or detract from them; for since Monuments were invented as well to preserve Mens Memories as their Bodies, it would be very hard and inhuman to deprive them of them, yet has there been such base Heirs, as appears by the Inscriptions of some Tombs, which give the Reader a Caution therein, whereof I have inserted two.

*Fallax sæpe Fides, testataq; Vota peribunt ;
Constitues Tumulum, si sapis, ipse tuum.*

Since

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Since Heirs are Faithless and your Wills neglect,
If ye are wise your own Tombs you'll erect.

On others thus:

*Certa Dies nulli, Mors certa, incerta sequentum:
Constitues Tumulum, si sapis, ipse tuum.*

If Life's uncertain, certain Death, and dubious what's
to come,
You would do well to secure all, by building your
own Tomb.

Places of Sepulture.

The Puticulae.

That some Persons were better pleas'd to build their Tombs themselves, we read in 2 Chron. 16. 14. how King Asa was bury'd in his own Sepulchre, which he had made for himself, in the City of David: And how Sheb-nah had taken care to have a Sepulchre hew'd for himself in Jerusalem. The same is also said of Joseph of Arimathæa, Matth. 27. 60. The Places of Sepulture were of two kinds, Public and Private. The Public were likewise of two sorts, viz. Such as were allotted the Poor, and others that were us'd only by the Rich: The poor Servants, and such like mean Persons, were bury'd in Ditches or Graves call'd *Puticulæ* or *Puticuli*, and so nam'd, *A Puteis fossis, vel quod Corpora ibi putrescerent*. These were Holes in the Earth made like to Wells, between Mount *Esquiline*, the Walls of the City, and the Street which leads to the Gate *Querquetulana*; but these Wells infecting all the neighbouring parts of the City, *Augustus* for removing thereof, gave that Place to *Mæcenæ*, who built a stately House, and made very fine Gardens there, as his Favourite *Horace* informs us. There were other public Places, in which those

those that had deserv'd well of the Common-Wealth had their Monuments, which were chiefly allow'd them as a Reward of their Virtues. As for the *Roman Kings* they were bury'd in the *Campus Martius*, where the *Mausolæum* of *Augustus* stood, together with a vast number of antient Sepulchres and Monuments all along the River side. *Campus Martius.*

Private Burying-Places were such as any one had in his own House, Garden or Fields: Thus we read *Samuel* was bury'd in his House at *Ramah*, *Sam. 25. 1.* and *Joab* in his House in the Wilderness, *1 Kings 2. 34.* The antient *Grecians* were also bury'd in Places prepar'd for that purpose in their own Houses; and the *Thebans* had once a Law, that no Person should buil'd a House without providing in it a Repository for the Dead; but this Custom was afterwards forbidden, as appears by that Passage in *Isidorus*, *Lib. 14. Orig. cap. 11. Prius autem quisq; in Domo sua sepeliebatur, postea vetitum est Legibus, ne fætoe ipso Corpora Viventium contactu inficerentur.* At first every one was bury'd in his own House, but afterwards it was forbidden by the Laws, lest the Living might thereby be infected. *Tolosanus* in *Syntagm. Juris universal*, *Lib. 33. cap. 23.* gives another Reason, *Ne Licentia illa Sepeliendi familiares daret delinquendi & occisos occultandi Occasionem.* Lest such a Liberty of Burying the Family, should give occasion of committing Murder and afterwards hiding it. Private.

Sometimes the Ancients bury'd in their Gardens, as we read *Manasseth* was interr'd in the Garden of his own House, in the Garden of *Uzza*, *2 Kings 21. 18.* and *Tacitus* tells us *Galba's* Body was bury'd by *Argius* his Steward, with little or no Ceremony, in his private Garden. We read also of a Sepulchre in the Garden In Gardens.

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made

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made by *Joseph of Arimathæa* to lay our Saviour's Body in, *John 19. 41.*

In Fields.

They likewise bury'd in Fields, and so the *Patriarchs* were said to be bury'd in a Cave in the Field of *Machpelah*, *Gen. 23. 20.* also 'tis related that *Uzziah* King of *Judah* slept with his Fathers, and was bury'd with them in the Field of Burial which pertain'd to the Kings, *2 Chron. 26. 23.* Tho' they term'd these two last Private, because they bury'd in Fields and Gardens belonging only to their own Families, yet, if it was possible, they always interr'd their Dead in that part of the Garden or Field which lay nearest the common Road or Highway, thereby to put Passengers in mind of their Mortality.

In Highways.

For this Reason they more frequently bury'd in the Highways and public Roads, that by seeing the Monuments of the Dead the Memory of them might not only be excited, but also the Living be encourag'd to imitate the Virtues of such Great Men as were represented on those stately Tombs, and likewise to admonish them, that what they were they should also be. This plainly appears by the Epitaphs and Inscriptions which always spoke to the Traveller after this manner:

SISTE VIATOR. ASPICE VIATOR.
CAVE VIATOR, and the like.

In Mountains
and Hills.

The Ancients likewise bury'd in Mountains and Hills. *Joshua*, Captain of the *Hebrews*, and *Eleazar*, Son of *Aaron*, were both bury'd in Mount *Ephraim*, *Joshua 24. 30, 33.* *Judges 2. 9.* and we read in *2 Kings 23. 16.* that as *Josiah* turn'd himself, he spy'd the Sepulchres

chres that were in the Mountain. Likewise the *Grecians* and *Romans* bury'd their Kings and Great Men either on the tops of Mountains, or at their feet, as *Isiodorus*, Lib. 15. *Etimolog.* cap. 11. observes. Thus *Aventinus Sylvius*, King of the *Albans*, was interr'd in the Hill that receiv'd its Name from him, as *Titus Livius* and *Aurelius de Orig. Gent. Roman.* testifie. *Virgil* reports the same thing of King *Dercennus*, *Æn.* 11. v. 850.

—————*Fuit ingens Monte sub alto,
Regis Dercenni terreno ex aggere Bustum.*

A Tomb beneath a mighty Mount they rear'd
For King *Dercennus*. —————

Hence likewise appears the Custom of raising a Mount over the Graves of great Persons, which *Lucan* Lib. 8. speaking of the *Egyptians*, has thus express'd:

Et Regum Cineres extructo Monte quiescunt.

Beneath a Mount their Monarchs Ashes rest.

So also *Weever* in his *Funeral-Monuments*, p. 6. observes, they were antiently wont to bury here in *England* either on ridges of Hills, or on spacious Plains fortify'd or fenc'd about with Obelisks, pointed Stones, Pyramids, Pillars, or such like Monuments. For Example, *England's Wonder* on *Salisbury-Plain* call'd *Stonehenge*, the Sepulchre of so many *Britains*, who, by the Treachery of the *Saxons*, were slain there at a Parley: That of *Wada* the *Saxon Duke* near *Whitby* in *Yorkshire*, and those of *Cartigerne* the *Britain*, and *Horsa* the

In Plains cover'd with Turfs, &c.

Saxon near *Ailesford* in *Kent*. It was a thing usual among our *Saxon* Ancestors (says *Verstegan*) as by *Tacitus* it also seems to have been among the other *Germans*, that the dead Bodies of such as were slain in the Field, and bury'd there, were not laid in Graves, but lying on the Ground were cover'd over with Turfs or Clods of Earth, and the more Reputation they had had, the greater and higher were the Turfs rais'd over them. This some us'd to term *Byriging*, others *Beorging*, and some *Buriging*, which we now call *Berying* or *Burying*, which is properly a shrouding or hiding the dead Body in the Earth. Of these kinds of Funeral-Monuments you have many on *Salisbury-Plain*, out of which the Bones of Bodies thus inhum'd have oftentimes been dug. These Places the Inhabitants thereabouts call *Beries*, *Baroes* or *Burroughs*, which agrees with the words *Byrighs*, *Beorghs* or *Burghs* spoken in the same Sence. From hence the Names of divers Towns and Cities were originally deriv'd; Places first so call'd having been with Walls of Turf or Clods of Earth, fenc'd about for Men to shroud themselves in, as in Forts or Castles: Thus far *Weever*. We shall next take notice that the *Romans* antiently made their Graves of Turf, which they call'd *Injunctio Glebæ*, and for the same Reason the Latin word *Tumulus*, which in its proper Sense imports no more than a Hillock, came afterwards to signifie a Grave or Tomb. These were compos'd of two parts, one the Grave or Tomb, and the other the Ground surrounding them, fenc'd about with Pales, Walls, or the like. Here we may observe that most of the Ancients Burials were without their Towns and Cities, either for fear the Air might be corrupted thro' the stench of Putrefy'd Bodies,

dies, or the Buildings endanger'd by the frequency of Funeral-Fires; wherefore they made choice of more convenient Places for their Interments in the Suburbs or Country, such as Mountains, Hills, Woods, Fields or Highways, which were barren Places; for as *Plato*, Lib. 12. *De Leg.* says, No Sepulchre was to be made in a fertile Soil or fruitful Field, but that Place was only to be us'd which was steril and good for nothing else.

Now tho' it was forbidden both by the *Greek* and *Roman* Laws, to bury within the Walls of Cities, yet ^{Burial in the City.} was there nevertheless a Reserve made for some particular Persons, such as Emperors, Vestal-Virgins, and those that had merited Favour by some extraordinary Action or Virtue. It seem'd likewise an Honour due to Lawyers, that they who had kept the Citizens in a healthful Concord whilst alive, might when dead remain in the midst of them. Likewise we often read of Monuments erected in the *Forum* or middle of the City, but that we must look on as a Favour chiefly bestow'd on Men of Worth, and public Benefactors; nay, sometimes Persons of a more than ordinary Desert and Excellency were permitted to be bury'd in the Temples of the Gods; and some are of Opinion, such Honours paid the Dead were the first Causes of erecting Temples; see *Arnobius*, Lib. 6. *advers. Gentes*, and *Isidorus*, Lib. 15. *Origin.* cap. 11. Nor are later Times wholly destitute of such Examples. We read moreover in the Holy Scripture, that Persons of eminent Ranks and Quality were bury'd in the City. So *David* was bury'd in the City call'd after his own Name, where also *Solomon*, *Abijam*, *Asa*, *Jehosaphat*, *Joram*, *Abaziah*, *Jehoash*, *Amaziah*, *Azariah*, *Jothan*,
Abaz,

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Abaz, Rehoboam, Jehoiada and Joash were bury'd, *1 Kings* 2. 10. 11. 43. 15. 8, 24. 22. 50. *2 Kings* 8. 24. 9. 28. 12. 21. 14. 20. 15. 7, 38. 16. 20. *2 Chron.* 12. 16. 16. 14. 24. 16, 25. 27. 9. *Ahab, Jehu, Jeboahaz,* and the Kings of *Israel* were interr'd in the City of *Samaria*, and *Amaziah* in the City of *Judah*, *1 Kings* 22. 27. *2 Kings* 10. 35. 13. 9. 14. 16. *2 Chron.* 25. 28. with abundance of other Instances, too many to be related here: Besides it has long been the Custom of most modern Nations to bury in their Cities and Churches their Kings, Princes, Nobles, Gentry, Poets, and Men of the greatest Parts and Merit. The Emperors and Arch-Dukes of *Austria* are bury'd at *Vienna*, the Kings of *England* in *Westminster-Abbey*, the Kings of *France* in the Monastery of *St. Dennis*, the Kings of *Sueden* at *Stockholm*, the Kings of *Poland* at *Cracow*, the Electors of *Saxony* at *Fridberg*, the Counts Palatine of the *Rhine* at *Heydelberg*, and the like, whereof see more Examples in *Quenstedt*, p. 205. and *Weever*, p. 8. but more especially in *Panvinus de Rit. Sepeliendi*, who gives a whole Catalogue of such Kings, Princes and Priests as have been bury'd in Churches. But to proceed to speak of the Nature and Distinction of such Places of Sepulture as the Ancients us'd, whether within or without the City, they were distinguish'd into *Proper* and *Common*, *Family* and *Hereditary Burial-Places* or *Sepulchres*.

Proper Sepulchres.

Proper Sepulchres were such particular Places as any one reserv'd for himself, where none had ever been laid before, and from whence he could by his Will exclude any of his Heirs. To this purpose they inscrib'd on their Tombs these Letters: *H. M. H. N. S.* that is, *Hoc Monumentum Heredes non sequitur.* Or these,

these, H. M. *ad* H. N. T R A N S. *Hoc Monumentum ad Heredes non transit.* Which Inscriptions are still to be met with in abundance of Places, and shew the Heir has no Right or Claim to Burial there.

Common Sepulchres were such as the *Puticulæ* for the poorer Sort, the *Campus Martius* for Men of Quality, Honour or Merit, the *Ceramnicus* for such as were slain in War, and other the like Places to bury Strangers in, call'd *Poluandria*. So we read the chief Priests of the *Jews* bought the Potters Field for this Purpose, with Thirty pieces of Silver, which *Judas* had taken to betray Christ, *Matth. 27. 7.*

Family-Sepulchres were such as were only common to Heirs and Posterity, who had a right to be bury'd therein: Some again were only for the Husband and Wife, having this Inscription, *Sibi & Conjugi*; others for the Children likewise, inscrib'd *Sibi, Conjugi & Liberis.*

Hereditary-Sepulchres were such as the *Testator* appointed for himself and his Heirs, or acquir'd by Right of Inheritance. These sometimes belong'd to the whole Family, as to Children and Relations: Now for the better understanding how these Sepulchres were made, which were capable of holding such a number of Persons, we must observe they were certain Caves, Grots or Vaults dug under Ground, and divided into several Partitions, in which each Body being put up in a Coffin of Stone, Lead, Wood, &c. these Coffins were laid each in its own Apartment; for such Burial-Places were wont to have as many Divisions as they design'd Persons to be bury'd in them: Thus some became unlimited, possessing several Miles of Ground; such were the *Cryptæ Kiovienses*, which

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Herbinius has wrote a Book of, and the Catacombs of *Rome* and *Naples*, of which you have an exact Account in *Bosio's Roma Subterranea*, and Bishop *Burnet's Travels*. The *Greeks* call'd such a Burial-Place, ὑΠΟΓΕΙΟΝ, ὑΠὸ τῷ γῆ, *sub Terra, Hypogeum*, and the *Latins* *Crypta*, deriving the Word from the Greek κρύπτειν, α κρυπτα, *abdo; quia abdita est*. These serving not only for Sepultures to the Primitive *Christians*, but during the Time of Persecution, for hiding Places, where they held Synods and administred the Sacraments, as *Panvinus* in *Lib. De Cæmeteriis*, cap. 11. relates. These Subterranean Caves were at first dug only out of the Earth, but afterwards they were hew'd out of solid Rocks, or else curiously wrought and pav'd with Stone, being arch'd above, and adorn'd with no less Art and Care than the Houses of the Living; infomuch that it was customary to place Lamps in these Subterranean-Vaults, whither such Mourners as had a mind to express an extraordinary Concern for the Deceas'd, retir'd, cloistering themselves up for many Days and Nights, whereof we have an Example in *Petronius's* Story of the *Ephesian* Matron. Thus the *Egyptians* and *Persians* bury'd in Caves dug out of solid Rocks, or at the bottoms of such stony Mountains, as *Diodorus Siculus* and other Writers inform us. There was also at *Nismes* in *Languedoc* a *Crypta* found, with a rich inlaid Pavement and Niches round about the Wall, in each of which gilded Glass-Urns full of Ashes were set in order. The *Jews* likewise hew'd their Sepulchres out of Rocks, into which they descended thro' a narrow Passage, which was shut up with a Stone, as appears by that of *Lazarus*, *John* 11. 38. and that of *Joseph of Arimathæa*, wherein

wherein our Saviour's Body was laid, *Matth. 27. 60.*

Cenotaphs.

Thus far we have treated of Sepulchres properly so call'd, now we will speak of such as were erected to preserve the Memories of those that were bury'd elsewhere, whence they came to be call'd KENOTA'ΦION, *i. e. κενός τιφόν, inanis Tumulus, Tumulus sine Corpore*, a Sepulchre rais'd in Honour of some Person, and wherein his Body had never been laid. Of these there were two sorts, one erected to such as had been honour'd with Funeral-Rites in another Place, and the other for those who had never obtain'd any. *First*, They built these Sepulchres for Religions sake, by reason they thought the Souls of those that had been depriv'd of the Rites and Honours of Sepulture wander'd about, and could never pass the *Stygian Lake*: See page 21. *Secondly*, They esteem'd it the next Felicity to Sepulture to lye in their own Country, wherefore when any one died in a forreign Land, they thrice invok'd his Ghost or Soul, which thereby, as they thought, speedily hastening to them, they erected a Tomb or Monument for it. This without doubt afforded no small Joy and Comfort, by reason they believ'd in doing thus, their Bodies were driven under Ground to their own Country, and the *Jews* even at this Day believe, that immediately after their Deaths their Souls pass into the Land of *Canaan*. *Nicolaius*, *Lib. De Luctu Græcorum*, p. 17. It was also customary, among the nearest Friends and Relations, to build various Tombs for one and the same Person, and that in various Places, which they did to do the Deceas'd the more Honour, as *Dionysius Halicarnassæus*, *Lib. 1. Antiqu. Roman.* observes. We may also gather from *Prudentius*, *Lib. περί σεράνων* that the *Christians*

O

built

Use and Benefit of Tombs.

built *Cenotaphs* in Honour of their Martyrs, and *Greiserius de Funer. Christi*, Lib. 3. cap. 6. says, they were erected in Commemoration of the Deceas'd. Hence may be likewise gather'd the Use and Benefit of Tombs, as *First*, That they were erected in Honour to the Deceas'd. *Secondly*, Often Built at the public Cost, as a Reward to Virtue and Valour. And, *Lastly*, they were moreover thought to be a Comfort to the Living; for as *Theodoric* gravely said, Bodies bury'd in Coffins and Tombs were esteem'd no small Consolation to Mourners, inasmuch as the Souls of the Deceas'd departed only from the Conversation of the World, whereas their Bodies did not for some time leave their surviving Friends: If therefore such Things could afford so great satisfaction to the Living, how much more would it delight them to see the Bodies of their dead Ancestors, with a long Lineage of their Family, so perfect as to distinguish their Persons and Sex by the preserv'd Features, and this without any offensive Smell or deform'd Aspect, as we are well assur'd both the *Egyptians* and the Inhabitants of *Teneriff* us'd to do, which is not even impossible to perform at this Day? The Ancients were so exceedingly carefull of every particular Ceremony in Funeral-Rites, that they made it the chief Point of their Religion to perform them, as an indispensable Duty their Gods requir'd of them, and their Laws strictly maintain'd; so that to neglect them was the greatest Cruelty, and to violate them a capital Crime and Sacrilege. They added every thing to their Sepulchres that could make them Sacred, Honourable and Respected, or which could transmit their Names to Posterity, their Fame to Eternity, and their Ashes to Perpetual Repose.

Besides,

Besides, they were wont to carve thereon the Arms, Trophies, Coat-Armour and Effigies of the Deceas'd, subjoining moreover such *Elogiums* and Inscriptions as best express'd their Family, Virtues, Studies, Employments, Works or noble Actions; their Condition of Life, Age, Time and Cause of Death, and in a Word, whatever else was Remarkable in them and worthy Commemoration. These Structures for the Dead were call'd after several Names, from the several Uses they were put to when erected; for some contain'd whole Bodies, others their Ashes only, and some neither one nor the other, being only built to transmit the Memory of the Party deceas'd to succeeding Ages, whence they were call'd *Cenotaphs*. *Sepulchres* were so nam'd a *Sepeliendo*, which signifies committing to the Ground, laying up therein, or hiding or covering with Earth, whence burying came to be call'd *Sepulture*, and Burial-Places *Sepulchres*. *Scipio Gentilis*, Lib. *Origin. Sing.* says, *Monumentum quasi Munimentum dicitur, quod Causa Muniendi ejus Loci factum est.* Monuments were sometimes very fitly call'd *Muniments*, by reason they fence'd in and defended the Corps from being torn out of its Grave by Savage Beasts, and likewise preserv'd the same from all farther Violation. They were call'd *Tumuli*, quod coacervata ibi Terra tumeat, because Turf or Earth was wont to be heap'd over them, which the higher it was the more Honourable; but these being easily scratch'd up by *Hyena's*, Wolves, and the like voracious Animals, and because the Ancients bury'd at first far out of Cities, in the Highways, Woods, Hills and Mountains, thence says *Servius* on *Æneid.* II. *Factum est aut Pyramides fierent, aut ingentes collocarentur Columnæ.* They erected either Pyramids or Columns

How adorn'd
and with what
Inscriptions.

How call'd.

Cenotaphs.
Sepulchres.

Munimenta.

Tombs.

Memories, Monuments. *lumns over their Graves.* They were also call'd *Memo-ries, a Memoria, and Monuments, a monendo, quia monebant Mentem,* because as *St. Austin* says, *Lib. De Cura pro Mortuis,* we are by them put in Mind and warn'd to consider our frail Condition, they being external Helps to excite and stir up our inward Thoughts, to have the remembrance of Death before our Eyes, that our deceas'd Brethren may not be out of our Minds, tho' they are out of our sight. Much the same Etymology of a Monument *Varro* gives, *Lib. 5. De Lingua Latina,* and *Weever* of Funeral-Monuments, p. 9. has collected such another out of a Manuscript in the *Cotton Library,* entitul'd, *The Register of Gray-Friars in London.*

Dormitories. The *Christians* us'd to call Sepulchres *Dormitories* or *Sleeping Places,* where the Bodies of the Faithful rested in their Graves as in their Beds, *vide p. 17.* The *Pagans* also gave them the like Synonymous Names, such as *Quietorium, Requietorium, &c. Scilicet ubi quiescant condita Corpora. Places of Rest and Quiet for the Dead.*

Resting Places.

Seats. They were likewise antiently call'd *Seats,* as appears by this old Inscription, *Hanc Sedem sibi Vivi posuerunt,* and that of *Virgil* in his 6th *Æneid.*

—————*Quam Sedibus Ossa quierunt.*

How they their Bones in quiet Seats do rest!
See also pag. 24.

Houses. Sometimes they were call'd *Houses,* in that there is no House so much and truly our own as our Grave, whence *Job* rightly express'd himself, *Chap. 30. ver. 23. I know thou wilt bring me to Death, and to the House appoint-*

appointed for all Men Living. Likewise Chap. 4. 9. he terms them *Houses of Clay*, but *Isaiah* Chap. 14. 18. describes them more elegantly in these Words, *All the Kings of the Nations lye in Glory, every one in his own House.* Others gave them still more pompous Titles, such as *Domus Aeterna, Domus Aeternitatis, &c.* for as *Diodorus Siculus*, Lib. 1. *Bibl. Histor.* relates, The *Egyptians* accounted the Houses they liv'd in but as Inns, by reason their stay was so short in them, whereas they deem'd their Sepulchres more durable and eternal, and this because they believ'd the Dead were always to abide and continue in them, so that they took more Care of, and were at far greater Charge about them than their Houses: Also that these might be the more lasting and permanent, the Ancients spared no Cost nor Trouble, but with prodigious Labour and Expence rais'd them out of Marble, Stone, Brass or the like. The *Aethiopians* made some of their Monuments of Glass, as *Herodotus*, Lib. 3. cap. 6. relates in these Words: *Deinde Cippum ei cavum e Vitro, quod apud illos multum est, & facile effoditur, circumdant: In ejus medio Mortuus interlucet, ut ab Hominibus conspici queat, &c.* Afterwards they enclose him in a Coffin of Glass, which is plentiful with them and easily dug: In the midst of it the dead Body so shines, that he may be seen of all. *Alexander ab Alexandro*, Lib. 6. *Gen. Dier*, cap. 14. says, The *Egyptians* had three sorts of Sepulchres, one of great Expence, which cost a Talent of Silver, another of 20 *Minæ*, and a third kind of smaller Cost and Value; but the *Aethiopians* were more famous for their Monuments, those of the richer Sort being made of Gold, the middle kind of Silver, and the poorer ones of Earth.

But

The Art of Embalming.

*Funeral-Ce-
remonies how
and when
useful.*

But I fear, Sir, you'll think I have digress'd too much from my Subject of *Embalming*, yet what I have said, was in order to shew how far Funeral-Rites and Ceremonies are useful and allowable, when accompany'd with this Art, and on the contrary, how vain and ridiculous they are when us'd without it, especially if they do but in the least exceed the Bounds of Modesty and Frugality. What tho' other Ceremonies be perform'd with the greatest Splendor and Exactness, they can give no other Satisfaction than the Decency of Burial, or performing perhaps the Will of the Dead; for the Body will nevertheless stink, corrupt, and it may be startle the nearest Friend to see it a while after? Then shall his Bones not be known, nor his Ashes be distinguish'd from another Mans, nay even from common Earth, so that the parcimonious Heir may well reflect, how vain and needless it would have been to have bestow'd more than a decent Expence on his Funeral. Nor does it signifie much which way the Body be dissolv'd, in regard it comes to the same End without *Embalming*, and that such Tombs, how splendid soever, are but in effect *Cenotaphs* or empty Sepulchres, except that they are full of Stench and Rottenness: We must therefore look upon it as the most extravagant Vanity to erect Pyramids, Obelisks, Tombs, &c. for preserving an empty airy Name and meer Shadow, while we neglect to keep any Remains of that noble Workmanship the Body, whereby to distinguish Man from Earth and Dust. That these Practices are not commendable is plainly prov'd in St. *Matthew's* Gospel, *Chap. 23. 27, 29.* where our *Saviour* describing Hypocrites, compares them to such Tombs and Sepulchres, in these Words,

*Funeral-Ex-
pences insignifi-
cant without
Embalming.*

Words, *Wo unto you Scribes and Pharisees, Hypocrites, for ye are like unto whited Sepulchres, which indeed appear beautiful without, but within are full of dead Mens Bones and all Uncleannefs.* That is, the rigid *Jews* affected plaister'd and whited Sepulchres, in Cadaverous and corrupted Burials, garnishing their Tombs only outwardly, when within they were full of Stench and Rottennefs: But we shall endeavour to prove, that of all Funeral-Ceremonies, *Embalming* is the chief and most useful, without which, all the rest are but vain, expensive and insignificant Customs.

We are not ignorant some may object why the Body should be so much taken Care of, since by Death there is a separation made of the Soul, that more noble Part being fled, while the baser only is left. To this we must assent, that the Body is depriv'd much of its Dignity and Worth by such a Separation, inasmuch as it is but an ignoble Lump in respect of the Soul, yet are we not to neglect and despise it, but rather to esteem it the more for the Souls sake, in that it has once been in a happy State of conjunction with it, and that it shall again come to be reunited therewith. The Soul, says *Sandy*, p. 105. knowing it self by Divine Instinct to be Immortal, does in a manner desire the Body, her belov'd Companion, may, as far as may be, enjoy the like Felicity with her, giving by lofty Monuments, and the Duties of Funerals, all possible Eternity with her. With this *Hen. Salmuth, Comment. in Panciroll. Pars 1. pag. 336.* agrees, saying, *Consentaneum est Veritati & Observantiæ, imo indubitatum est Sapientibus, quædam nobis cognata esse Semina Immortalitatis; cujus adeo appetentes sumus, ut etiam Sepulturæ prospiciamus, & nolimus Cadaver nostrum male haberi.* *Humanum*

Why the
Body is to be
taken Care of.

The Art of Embalming.

The Soul concern'd at the Usage of the Body.

manum Ingenium quod Animæ nostræ vis est, cum se sciat Immortale, optat etiam ut Corpus ipsum quoq; & Comes & Domicilium suum quoad fieri potest eadem Felicitate perfruatur. It is both agreeable to Truth and Observation, and not to be doubted by Wise Men, that there are in us some innate Seeds of Immortality, which we so desirously seek, as to take Care both of our Sepulture, and that our Carcass be not ill treated. Human Understanding, which is the Force of the Soul, knowing it self Immortal, desires also the Body, which is its Companion and Habitation, may enjoy as much as may be the same Felicity she her self has. For tho' the Body be not sensible, yet the Soul which cannot die, mourns sadly when its Companion is either ill treated or neglected; but on the contrary rejoices when it is Honour'd and taken Care of. This *Lucretius* hints at, where he shews how Man, who whilst living, knows what will happen after Death, as that his Body shall corrupt or be devour'd by Birds, Beasts, &c. or burn'd by Fire, commiserates himself for not having been created Immortal, and consequently departs out of this World regretfully, see p. 23. This is also farther confirm'd by *Julius Cæsar Scaliger*, Lib. 3. *Poetices*, cap. 20. who says, Altho' the dead Body neither perceives what Condition it is in, nor is any longer with the Soul, yet Man when living has a Sense of all those things his Body must undergo after his Dissolution. Now if Death were only ceasing to be, act or breath, then were that State most desirable, inasmuch as Man would then only rest from his Labours, and be by this means freed from the Troubles and Afflictions of this Life. Whereas on the contrary to be dissolv'd or to become a Prey to ravenous Beasts, Birds and Fishes,

or

or an Heritage to Serpents and Worms, is ungrateful to our Thoughts, miserable to our Sight, and unpleasant to all our Senses; such a State being not only disagreeable to our Nature, but also dishonouring and debasing of the Noble Image of G O D, *pag. 9. and 10.*

'Tis this occasions great sadness of Mind to Man whilst living, and makes him die the more regretfully: It grieves him exceedingly to think what a miserable Object of Mortality he is like to prove after Death, how ugly and deform'd, how offensive to his Friends, and only fit for the Conversation of such new born Insects and Reptiles as are bred out of, and live by Stench and Corruption. What a *Metathesis* is this! that he who perhaps was born of Royal Blood, and kept Company with Kings and Princes, shall now cry out with *Job, 17. 14. To Corruption, thou art my Father; To the Worm, thou art my Mother and Sister.* Whereas on the contrary, he who is assur'd of being *Embalm'd*, and having all other Funeral-Rites perform'd to him, closes his Eyes in full satisfaction of lying undisturb'd in his Grave, as in his Bed, and enjoying Eternal Rest.

Besides, other Considerations may induce us to take Care of the Body; for would you not think it a strange Disgrace for a Prince to dwell in a Hutt, and his Jewels and other Riches to be laid up in a Sink of Filthiness? Surely such as the Prince is, such ought to be the Palace wherein he dwells, and such as are the Jewels, such ought to be the Cabinet that contains them. The Soul is the most precious Thing in this World, and accordingly G O D has enclos'd it with a Cover, the Body, the most beautifully compos'd next to it that can be; Shall we despise therefore this Cover, because Death has separated it from the Soul? No, let us

Therefore
the Body is to
be taken Care
of.

P

rather

rather esteem it the more, and take the more Care to preserve it, inasmuch as it has once been the Casket of that noble Jewel, and is the only Way of representing that Divine Form which GOD Almighty was pleas'd to impress on it. We may perhaps vainly please ourselves with having the Picture of our deceas'd Friend, which nevertheless consists but of a few Lights and Shadows, or it may be we have his Statue, which however wants the natural Complection and Air of his Person: 'Tis true Pictures or Statues may preserve in our Minds our Friends Memories, and so in some measure redeem them from the Injuries of Oblivion, yet will they still but very faintly and imperfectly represent that Body, to which *Embalming* gives a real Presence, and which may at any Time be essay'd by our Senses. *Aristotle* adds farther, *Corpore in Putredinem abeunte, nec Anima amare, nec reminisci potest. That the Soul neither remembers nor loves the Body when Putrify'd*; which is agreeable to the Opinion of the *Egyptians*, who pleasantly conceited, that the Soul only left the Body when it was Corrupt and Putrify'd, as abhorring so loathsome an Habitation; whereas on the contrary, it never forsook it when it was preserv'd uncorrupt and entire. For this reason they, with extraordinary Art and Care, *Embalmi'd* their Dead, that so the Body by the Cleanliness of its Mansion, by its being deliciously perfum'd and dight with all the Aromatic and Odoriferous Spices and Gums of *Arabia*, and in a word, by its being dress'd in fine Linnen, might court and incline its best Companion, the Soul, to cohabit with it (*Prov. 7. 16, 17.*) Methinks so good an Example from Heathens might excite us to take more Care of our inanimate Part. We are apt enough

The Egyptian
Belief of a
dead Body.

enough to respect the Outsides of other Things, and set a Value on their Insides accordingly; Why therefore should we not with our utmost Care support our earthly Tabernacle from the fatal Ruins of Death, that it may thereby continue in one State, like the *Israelites* Cloaths, without Wearing or Corrupting, and be Tenantable at any Time, whenever the Soul shall return to inhabit it again? Now as we are all desirous of Immortality, so ought we likewise to be of Eternity.

The desire of Living is as natural as the necessity of Dying inevitable, and some have spared no means to render themselves Immortal, if Human Nature could possibly have arriv'd at that State, but finding Death inexorable and irresistible, they alter'd their Measures by inventing a thousand ways to perpetuate their Memories after their Dissolution; as by erecting Pyramids, Obelisks and Monuments of surprizing Magnificence, on which they engrav'd Inscriptions capable as they thought to resist Time, and to endure to Eternity. Yet of all Methods us'd to preserve and perpetuate the Memories of the Dead, it may justly be said of *Em-*
balming, that that Art has ever been most approv'd by the Polite Nations, as being undeniably the most considerable and efficacious Means to answer their Intention. For the utmost Care in erecting Monuments, &c. yields but an obscure and imperfect Idea of the Person deceas'd, whereas by *Embalming*, that very Person is known to be preserv'd: Besides, if I may use the Words of Sir *Thomas Brown* in his *Hydriotaphia*, *Who knows the Fate of his Bones, or how often he is to be bury'd? Who has the Oracle of his Ashes, or where they are to be scatter'd?* To be dug out of our Graves, have our Skulls made

Embalming
the best way
of preserving
the Memory of
the Dead.

The Art of Embalming.

Drinking-Cups, and our Bones turn'd into Pipes or Dice to delight and sport our Enemies, shew Juglers Tricks, or divert Gamesters: To have Drums made of our Skins, to please Children or terrifie in Battel, &c. These are tragical Abominations to dying Persons, the Consideration whereof methinks should occasion us to take more care of our Interment. Now *Embalming* prevents all these Things, not the common sort, for that is equally terrible to some People, but such as is perform'd without cutting, flashing or Embowelling, which I shall hereafter shew. There are some indeed who object against all kinds of *Embalming*, and this because they think them contrary to Scripture and the Fate pronounc'd to Man, *Gen. 3. 19.* but this and all other such like Scruples we shall fully clear, by examining what Man is, that GOD should be so mindful of him (*Psalms 8. 4.*) and that notwithstanding his Transgression, he should so love him, as to be careful of preserving him both in Life and Death.

Embalming
not contrary
to the Scrip-
tures.

Man's Elo-
gium.

Man the Master-Piece of the Omniscient Architect, is but little inferiour to the Angels themselves, being made after GOD's own Image; for his Use all other Creatures were made and put in Subjection to him: He alone was endu'd with a Rational and Immortal Soul, a beautiful Symmetry of Body, an Angelic Form, and a Countenance erect to Admire and Worship his Creator. The inquisitive Anatomist can never sufficiently investigate the noble Contrivance of his Organs; the profoundest Naturalist give Reasons for, or the most exquisite Mathematician pretend to imitate so Divine a Mechanism. Here's a Subject of Contemplation for a Divine, or of a Psalm for the Royal Prophet, to shew how wonderfully Man is form'd

form'd and crown'd with Glory and Honour, to live for ever and not see Corruption: But alas! of how short duration was this happy State? He was no sooner plac'd in Paradise, than, being puff'd up with Pride, he grew disobedient and transgress'd; so that his Happiness was immediately chang'd into a Curse, *That all his Days should be but Trouble and Sorrow, and he at length return to the Dust from whence he was taken.* Thus the latter part of Adam's Curse was, that he should die and moulder away, whereas, had he not transgress'd, his Body had probably never been destroy'd, but translated. He would not then have undergon either Death or Corruption, nor would his Body have suffer'd so long a Separation from his Soul; for in that State the Body was no less pure than the Soul, it was every way to be admir'd, honour'd and esteem'd. It was, in a word, nam'd *The Temple of GOD*, but thro' Sin Man was curst with Sickness and Infirmities whilst alive, and lastly, with Death, the shamefullest Reproach, thereby to suffer the Corruption of the Grave, and be Food to the vilest Reptiles of the Earth. Now as the Body was once pure as well as the Soul, so is the Soul by Sin contaminated and defil'd as well as the Body, both being made liable to Corrupt and Putrifie thro' the Curse of Death, and to be like the Beasts of the Field which perish Eternally.

But GOD, out of his infinite Love and Mercy to Mankind, sent his blessed Son as a Redeemer, to make Atonement for Man's Original Sin, whereby the Curse of his Transgression was wip'd away, and Victory over Death and the Grave obtain'd. Again, As GOD has appointed as a Blessing, Physicians for curing Diseases, that Man might enjoy a tolerable state of Health,

The Art of Embalming.

*Embalmd
Bodies Sleep
'till the Resur-
rection.*

*Death com-
par'd to Sleep.*

Health, till remov'd from this Life, so has he in Death likewise given them a Knowledge to preserve them Incorruptible, which is the promis'd Blessing, 1 Cor. 15. that tho' our Flesh be Corruptible, yet shall it put on Incorruption (by *Embalming*) and tho' we are Mortal and die, yet shall we become Immortal, and so both Death and Sin be conquer'd by Life Eternal. Now this may as well be understood in a Literal Sense, agreeable to our Subject, as in a Spiritual one; for Bodies Embalm'd as aforesaid, seem not to be dead, but only asleep, waiting for the Resurrection. For this Reason the *Hebrews* call'd their Burying-Places *Houses of the Living*, and the *Christians* nam'd theirs *Dormitories* or *Sleeping-Places*, p. 17. where Bodies rest in their Tombs as in their Beds. *Non Mortua, sed data Somno*, says *Prudentius*. *Their Bodies are not dead, but asleep*; for Death to *Christians* is but Sleeping, and Sleeping Rest, out of which they hope and expect to be awak'd at the joyful Day of Resurrection, well knowing it is no more difficult with GOD to raise them from Death than Sleep; so that to them Death is but as it were a mute *Interludium* to the Resurrection, a Cessation of Labour and Action, and differs from Life only in Motion and Speech: For this Reason Death is rightly compar'd to Sleep, as being a Refreshment during the Night of this World, till the Morning of the next. Thus *Jesus* told the By-Standers, *Matth. 9. 24. The Maid is not dead, but sleepeth. And that Lazarus* (who was *Embalmd* and restor'd to Life again) *slept*, John 11. 11. which the better to explain he afterwards told them he was dead, ver. 14. It is also written of the Martyr St. *Stephen* that he fell asleep, *Acts 7. 60.* See also *Dan. 12. 2.* and *1 Thess. 4. 13.* and this

this way of speaking was more especially us'd in the Old Testament, as I have already observ'd, p. 36. *Prudentius's Hymn Ad Galli Cantum*, p. 30. and that *Ante Somnum*, p. 46. excellently well compare Death to Sleep, Sleep to Death, and Waking to the Resurrection. *Sleep*, says Sir *Thomas Brown* in his *Religio Medici*, p. 43. *is so like Death, that I dare not trust it without my Prayers, and an half Adieu to the World, taking my Farewel in this Colloquy with G O D:*

The Night is come, like to the Day,
Depart not Thou, Great G O D, away;
Let not my Sins, black as the Night,
Eclipse the Lustre of thy Light;
Keep still my Horizon, for to me
The Sun makes not the Day but Thee.
Thou, whose Nature cannot sleep,
On my Temples Centry keep;
Guard me 'gainst those watchful Foes,
Whose Eyes are open while mine close.
Let no Dreams my Head infest,
But such as *Jacob's* Temples blest:
While I rest my Soul advance,
Make my Sleep a Holy Trance,
That I may, my Rest being wrought,
Awake into some Pious Thought,
And with as active Vigour run
My Course, as does the nimble Sun.
Sleep is Death, O make me try,
By sleeping, what it is to die;
And as gently lay my Head
On my Grave as on my Bed.
Howe'er I rest, Great G O D, let me
Awake again at last to Thee.

And

The Art of Embalming.

And thus assur'd behold I lye
 Securely, or to wake or die.
 These are my drowsie Days, in vain
 I now do wake to sleep again:
 O come that Hour when I shall never
 Sleep no more, but wake for ever.

This is the Dormitive I take to Bedward, says my Author, I need no better Hypnotic to make me sleep; after which I close mine Eyes in Secutity, content to take my leave of the Sun, and to sleep 'till the Resurrection.

*Embalming
 an Emblem of
 the Resurre-
 ction.*

Now what this Learn'd Author says of *Sleep*, the same may be said of *Embalming*; for this Art prevents the Corruption of the Grave, so that the Body will remain entire, and as it were asleep in its Bed, 'till awak'd by the last Trumpet to a joyful Resurrection, where in its Flesh it shall see G O D, Job 19. 26. and become Spiritual and Immortal. Hereby Death has no more Power over us than a long Sleep, which refreshes us from our Labours, and makes us arise in that Everlasting Morning unweary'd and undefil'd to enjoy a perfect State of Bliss for ever. Besides, this Benefit accrues from seeing Bodies thus preserv'd, that Men are thereby put in mind of that most desirable and delectable Mystery of the Resurrection. So we also that employ our Time and Labour in Embalming, says Gabriel Clauder in *Methodo Balsamandi*, p. 11. have before our Eyes, as it were in a Looking-Glass, a *Præludium* and Argument of the Resurrection, a Symbol of our Future Integrity, and Testimony of our Faith of the hoped for Incorruptibility and Everlasting Eternity. The Pagans themselves were not without some Hopes of this nature, as appears from the extraordinary Care they bestow'd on

on their Sepulchres and *Embalming*s. Very remarkable is the civiliz'd Sepulture of the antient Inhabitants of *Teneriffe*, who Embalm'd their Dead with singular Art, and afterwards plac'd them in deep Caves in several Postures, such as standing, lying, sitting, &c. These Burying-Places they look on only as Dormitories, and rarely admit any one without leave to go into them, seeming as tho' they would not have them disturb'd.

The Inhabitants of a Country call'd *Zeilan*, as *Aria Montanus* relates, do not bury their Dead, but *Embalme* them with various Aromatics, which done, they dress them in fine Cloaths, and afterwards set them on Benches, according to their distinct Families and Quality, whereby they appear as if alive, and any one may there know his Father, Grandfather, Great Grandfather, or any other of his Predecessors or Family to a long extent of Time. Much the same is reported of some of the *Chineses*, *Laplanders*, *West-Indians*, *Egyptians* and others, of whom we shall give a full account in their proper Places. Now if the *Heathens*, who either did not believe, or would not own the Resurrection of the Flesh, were so careful in *Embalming* their Dead, much less are we to neglect it, who wait the Resurrection of our frail Bodies, and expect when they shall become Incorruptible, Spiritual and Immortal, eternally enjoying the most perfect state of Bliss and Happiness: Besides, we *Christians* ought to esteem *Embalming* a pious Work, acceptable to GOD, because it frees us from that Corruption which he so much detests, and has so often pronounc'd and threatn'd as his severest Judgment, p. 38, 39. GOD Almighty has many Times permitted Mankind as well as Brutes

Acceptable
to GOD.

Q

and

and Vegetables, so to petrifie without any Human Help or Assistance, as to remain for ever free from Putrefaction or Corruption, and sometimes has effected the same preservation of the Bodies of the Faithful, without any manifest alteration, but only a little attenuation or dryness, and that without any ill Savour. Thus the Bodies of several Martyrs and Holy Men have been found in most Ages, especially those in the *Kiopian Cryptæ* or Vaults, which *Herbinius* describes, and looks on as an Instance of GOD's Love, and Reward of their Piety and Virtues; Why therefore should we think *Embalming*, or the artificial Preserving of Bodies, either displeasing to GOD or unbecoming a *Christian*, since we have so many Instances and Examples to the contrary? The Scriptures testify that GOD's antient People the *Hebrews* *embalm'd* their Dead, and that the Patriarchs *Jacob* and *Joseph* were both *embalm'd*; so also *Joseph* of *Arimathæa* and *Nicodemus*, following the Footsteps of their Ancestors, honour'd the Body of our *Saviour* with *Embalming*. This GOD Almighty was pleas'd to permit, because, as *David* says, *He would not suffer his Holy One to see Corruption*, Psal. 16. 10. Now as Christ was bury'd to shew he was really dead, so was he *embalm'd* in order to his Resurrection; and as his Holy Body was no ways defil'd with Original Sin, so also thro' the special Privilege bestow'd on it by GOD, was it exempt from the Laws of Corruption. Now this is moreover remarkable, that before our *Saviour* was born for the Redemption of Mankind, lost by *Adam's* Transgression, GOD shew'd a more than ordinary Instance of his Love to Man, by the preservation of Holy *Enoch* and *Elijah*, both who, had they been

been bury'd, must of consequence corrupted under that Curse, *Gen. 3. 19.* wherefore that they might not undergo those Alterations there threatn'd, *viz.* Death and Corruption, GOD Almighty translated them: These two with our *Saviour* are the only Instances of a visible Ascension, and who suffer'd no Corruption.

*Enoch and
Elijah neither
dy'd nor cor-
rupted.*

To these Reasons we may add what Christ himself witnesses, that he was so far from being displeas'd at the *Embalming* his Body, that he chid those about him, when they were angry at the Womans pouring such precious Nard Ointment on his Head, which, as they alledg'd, might have better been sold for more than Three Hundred Pence (about 10 *l.* of our Mony) and given to the Poor, *Mark 14. 6, 8, 9.* *Jesus said, let her alone, why trouble ye her? She hath wrought a good Work on me; she is come aforehand to anoint my Body to the Burial. Verily I say unto you, wheresoever this Gospel shall be preach'd throughout the whole World, this also that she hath done shall be spoken of, for a Memorial of her.* In a word, this *Art of Embalming* is sufficiently warranted both by the Old and New Testament, and equally celebrated by *Jewish, Christian and Hea-then Writers.*

*Embalming
approv'd by
our Saviour.*

Having now done with my Theological Arguments, I shall next proceed to vindicate the *Art of Embalming* by some Physical and Political Reasons. *First* then, If we take this Art in a general Sense of preserving the Memory of Man, as well as his Body, we shall find it very Extensive and Infinite, since both the Industry and Ingenuity of the Ancients have not only sought after the surest Means of effecting this, but likewise invented and contriv'd whatever else might preserve the Body, transmit its Name to Posterity, and

*Embalming,
in a general
Sense, very
Extensive.*

Writings
thought the
best Monu-
ments.

Fame to Eternity. Some have for this end erected Pyramids, Obelisks, Columns, Temples, Statues and a thousand other Things, whereby they imagin'd they might secure their Names from Oblivion; whereas others thought Poems, Epigrams, Epitaphs and such like Writings were the best and securest Monuments. Of this Opinion was *Horace*, who, at the end of his Third Book, thus boasts of his Works:

*Exegi Monumentum Ære perennius,
Regaliq; situ Pyramidum altius:
Quod non Imber edax, non Aquilo impotens.
Possit diruere, aut innumerabilis
Annorum series, & Fuga Temporum.
Non omnis moriar, multa; Pars mei
Vitabit Libitinam. —*

A Monument, more lasting far than Brass,
I've rais'd, which Pyramids shan't in height surpass:
Nor fretting Showers, nor blustering Winds deface,
Nor flights of Years and Hours, tho' numberless,
shall raze.
I shall not die whilst thus my better Part
Avoids the Grave. —

In like manner *Ovid* gives an endless date to himself, and his *Metamorphosis* in these Words:

*Famq; Opus exegi: quod nec Jovis Ira, nec Ignis,
Nec poterit Ferrum, nec edax abolere Vetustas.
Cum volet illa Dies, quæ nil nisi Corporis hujus
Fus habet, incerti Spatium mihi finiat Ævi:
Parte tamen meliore mei super alta perennis*

Astra

*Astra ferar ; Nomenq; erit indelibile nostrum.
Quaq; patet domitis Romana Potentia Terris,
Ore legar Populi ; perq; omnia secula Fama
(Si quid habent veri Vatum Præfagia) vivam.*

And now the Work is finish'd, which *Jove's* Rage,
Nor Fire, nor Sword shall hurt, nor eating Age.
Come when it will my Death's uncertain Hour,
Which only o'er my Body can have Power ;
My better Part shall far transcend the Skie,
And my Immortal Name shall never die :
For wherefoe'er the *Roman* Eagles spread
Their conquering Wings, I shall of all be read ;
And if we Prophets truly can Divine,
I, in my deathless Fame, shall ever shine.

Both these Poetical Flourishes may be esteem'd a kind of *Embalming* their Authors Actions and Names ; for as the aforefaid historical Structures preserve and record our Actions, so are our Thoughts and Sayings embalm'd as it were by Writings. In this respect *Fame* Fame the Goddess of Embalming. may not improperly be call'd the *Goddeſs* and *Patroneſs* of *Embalming*, and *Mercury* her chief Minister to proclaim to the World the Heroic Acts of Memorable and Famous Men : Thus all Things intended to preserve a Name, whether Pictures, Statues, Medals, Buildings or Writings, may be comprehended under this general Sense of *Embalming* ; nevertheless, experience teaches us the preservation of a Body by the *Balsamic Art* is not only the best way of reviving Mens Memories, and bringing their Merits fresh in our Minds, but also the most durable ; for not only Tombs and Statues have decay'd in a few Years, but also whole Embalming the most durable Thing. Towns.

Useful in
Philosophy and
Physic.

Towns and Cities have been ruin'd and demolish'd within the Revolution of an Age, and that so, as hardly to have one Stone left to witness what they have been; whereas *Embalmd* Bodies have been found entire after Thousands of Years. Neither is *Embalming* to be commended only for its Duration, but likewise for its great Use in *Physiology*, *Natural Philosophy* and *Physic*, as we have hinted before, p. 2, 3, 4. In that we thereby know how to conserve all sorts of Herbs, Juices, &c. keep all kinds of Flesh and Fish, and preserve all sorts of Plants, rare Exotics, and such like Curiosities.

In Anatomy.

Embalming is likewise particularly useful in *Anatomy*, inasmuch as it teaches how Bodies may be preserv'd, that the most minute Parts may be Dissected, and such Preparations made as will remain to Posterity, and serve instead of Books, Sculptures or Pictures, by which the Disposition of the Human Fabric may be more accurately distinguish'd, and the Names and Uses of the Parts easier retain'd in our Memories.

In Surgery.

It is also particularly useful to *Physicians* and *Surgeons*, *First*, In that by opening such Bodies, they may presently see the Nature and Cause of Diseases. And, *Secondly*, by understanding what *Fermentation* and *Putrefaction* are, together with the Virtues and Qualities of *Embalming*-Drugs that prevent and resist them, they may be better able to cure malignant Feavers, Mortifications, &c. See p. 3, 4. for no sooner is there a Separation of the Soul from the Body, but an immediate tendency to Putrefaction follows: The florid colour of the Face vanishes, the Belly swells, the Entrails turn green and foetid, and the extreme Parts become shrivel'd and contracted; when we may well cry

cry out, *Quantum mutatus ab illo!* So suddain an Alteration ensues without a previous *Balsamation*. What obdurate Hearts and pitiless Eyes can then bear such a miserable Object, when *Embalming* so easily prevents it, by rendring the Body sweet and decorous, retaining still its natural Form, Feature and Shape? Again, if we consider the natural and innate Desire most People have of being bury'd in their own Tombs and Countries, we shall find there is a necessity of *Embalming* such Bodies, the better to convey those that die in Foreign Parts to their Native Soil. Thus *Jacob* and *Joseph* were transported from *Egypt* to *Canaan*, whereas, had their Bodies not been *embalm'd*, they must necessarily have corrupted in their Journey; but as for the *Greeks* and *Romans*, who were not well acquainted with this Art, they were forc'd to burn such Bodies as dy'd abroad, and were contented only to bring home their Ashes, which *Ovid* seems so very desirous of in the following Verses:

Necessary for
Transporting
Bodies.

*Offa tamen facito parva referantur in Urna,
Sic Ego non etiam Mortuus, Exul ero.*

Let but my Country have my Funeral-Urn,
And after Death, tho' exil'd, I'll return.

Now certainly they would have thought it much better to have brought over the whole Body than part of it, had they been but skillful enough to have *embalm'd* it; for there is no other difference between *Incineration* and *Putrefaction*, than length of Time, therefore both are equally to be avoided. Nay, some of the *Heathens* themselves have judg'd it an Impiety towards

wards the Dead, either to commit them to the Fire, or to Worms and Corruption, therefore they endeavour'd, as much as in them lay, to *Embalm* and Preserve them thereby from both. Now nothing is more evident, than that those who intend to preserve a Body entire, ought neither to burn nor bury it, but keep it in a proper Repository, contriv'd to resist the Injuries of Time and Weather, and which is neither expos'd nor obnoxious to Putrefaction.

Secures from
the Insults of
Animals, &c.

To Conclude, *Embalming* not only prevents the Plague and Putrefaction, and consequently frees from the Terror and Deformity of Death, *page 9, 11, 12.* but likewise defends and secures dead Bodies from Insults of Brutes and Insects, by reason of its bitter ungrateful Taste: Yet considering the antient Way of the *Egyptians* by ro'ling, and the modern by wrapping up in Cerecloaths, so obscure the Object, and also are so imperfect on several other Accounts; I have endeavour'd to shew a possibility of inventing a Method, how to preserve the whole *Compages* of the Body for ever without Putrefaction, in such manner, that its Texture and Structure may remain entire, of the same Proportion as before, and of the same Colour and Flexibility, without any visible contraction, diminution or unconformity of the Parts whereby the dead Corps may be handled by the *Anatomists* without any offensive Smell or fastidious Mador. St. Jerome, in *Epitaph. Paul. Eustoch.* speaks thus of *Paulina* a Roman Lady, *Quodq; mirum sit nihil Pallor mutaverit Faciem, sed ita Dignitas quædam omnia compleverat, ut putares non mortuam sed dormientem.* And what is wonderful, *Paleness* had not in the least alter'd her Countenance, but Majesty was so preserv'd (by Embalming) in every

every Feature, that you would not have thought her dead but asleep. Thus to preserve any heroic Prince or great General, any noted Professor of some Science or Faculty, &c. would sure be a finer sight than their Effigies in Wax, and withal be as durable as their Tomb in Marble. I say, if we can arrive at this Perfection, without Exenteration or Incision, so as to preserve a dead Body after the manner aforesaid, it were reasonable to believe it would not only less terrifie all scrupulous Persons, but likewise be of greater Use to the Common Wealth. Yet least I should fail herein, it being an unbeaten Path, I presume thro' your Conduct and Guidance, that whilst I am endeavouring to find it out, you will neither suffer me to lose my self, nor lead others out of the Way. This is my only fear (well knowing too many Examples of those that in making new Discoveries have Shipwreck'd themselves) and the principal Request of,

S I R,

Your most Obedient

Humble Servant,

Thomas Greenhill.

R

every person, that you would not have the least doubt
but respect. Thus to preserve any person Prince or
Great General, and to show the respect of some States or
Families, you would have a first night and then
Fifteen in Wax, and which be as durable as their
Tomb in Marble. I say it would be as durable as the
Perfection, without Exaction of money, to be so
perfective a dead Body after the manner aforesaid, it
were reasonable to believe it would not only last for
the all temporal Persons, but likewise be of great
Use to the Common Wealth. For I should be
glad, it being an ancient Law, I presume this
your Conduct and Guidance, that would I am endeav-
vouring to find it out, you will never suffer me to
lose my self, nor lead others out of the Way. This
is my only fear (well knowing too many examples
of those that in making new Discoveries have ship-
wreck'd themselves) and the principal respect of

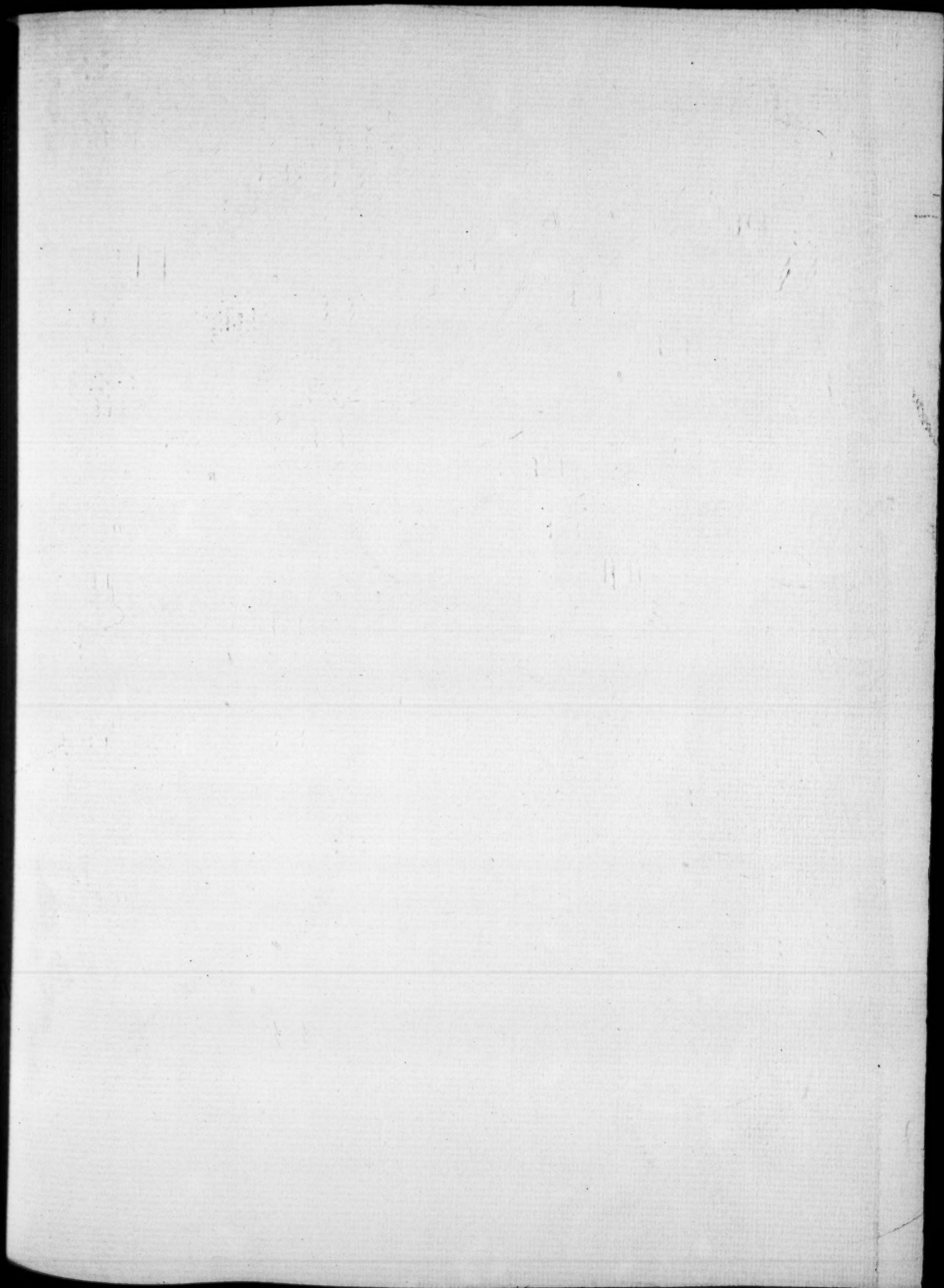
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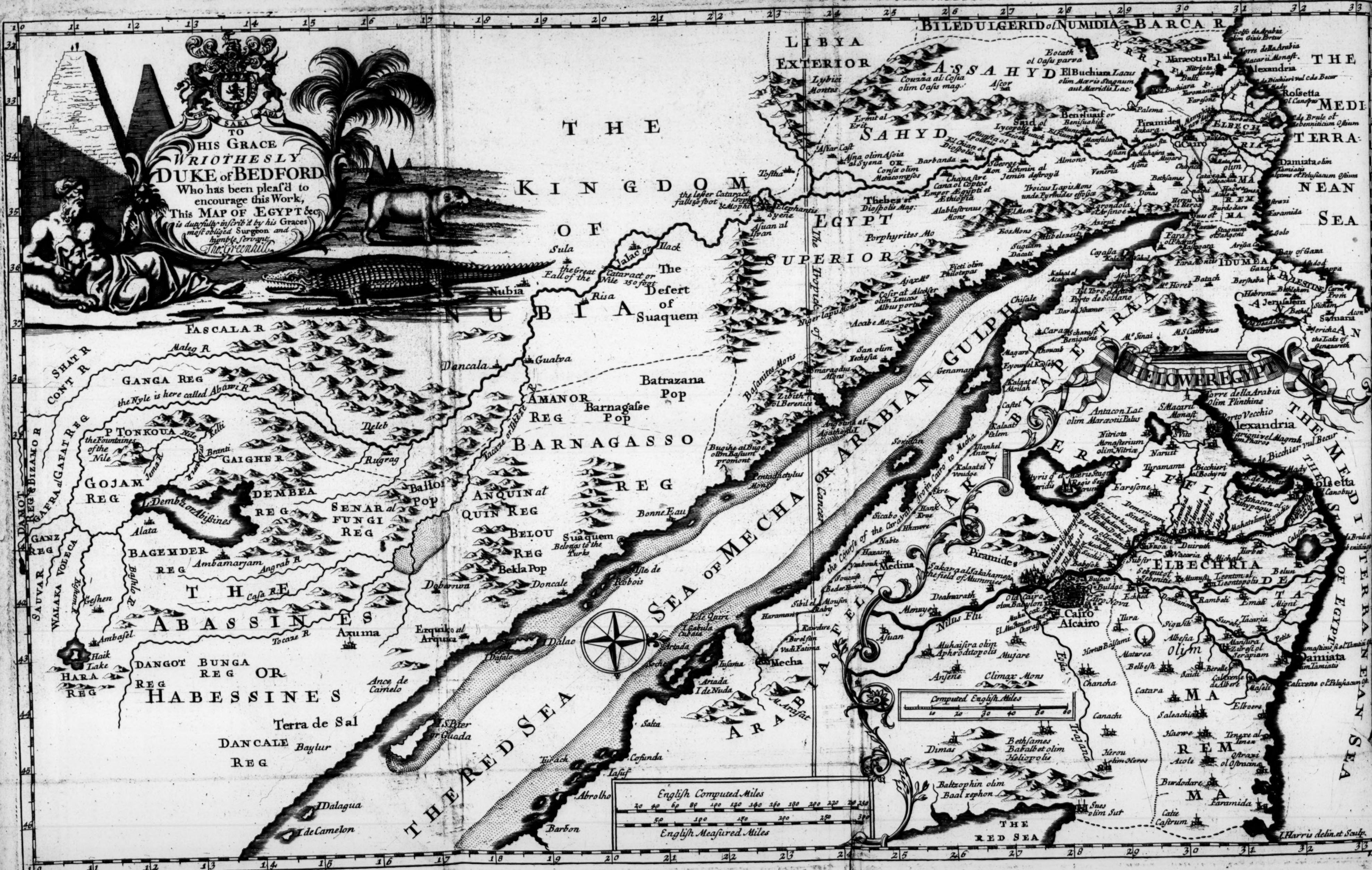
Your most Obedient

W. Apple Greenhill

Thomas Greenhill

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TO
HIS GRACE
WRIOTHESLY
DUKE of BEDFORD
Who has been pleas'd to
encourage this Work,
This MAP OF EGYPT &c
is diligently inscrib'd by his Graces
most obliged Surgeon and
humble Servant
The Greenhill

THE KINGDOM OF EGYPT

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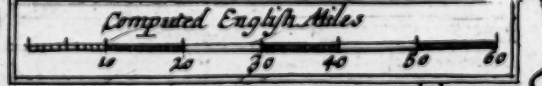
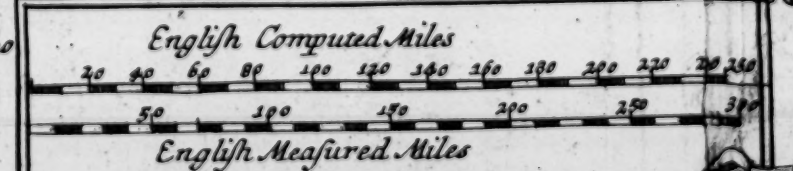
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TERRA DE SAL
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DANCALE
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at
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T H E

Art of Embalming.

LETTER II.

To Dr. John Lawfon, sometime President of the College of Physicians, London.

S I R,

AS your Knowledge in the *Coptic* or antient *Egyptian* Language, in the *Arabic* and *Oriental* Tongues, as likewise your extraordinary Skill both in *Phisic* and *Philology*, best testifie you to be the fittest Judge of an Art of such Antiquity as *Embalming*; so your favourable Approbation of my Notions herein, has encourag'd me to endeavour finding out the true Progress and exact Method of practising that Art. In order hereunto I first think it not amiss to give a short Geographical

What to be
consider'd as
relating to
Embalming.

Description of the Kingdom of *Egypt*, as also to take notice of the Salubrity of its *Air* and *Water*, Fertility of its *Soil*, and Sagacity of its *Inhabitants*, together with several necessary Remarks on their *Religion*, *Customs*, *Arts*, *Diseases* and *Physic*, nay, whatever else may tend to the right Understanding of this Noble but lost Art.

Tho' *Embalming* be the chiefly intended Scope of this Letter, yet considering the *Egyptians* have been always allow'd the first Inventors of Arts and Sciences, and that this particular manner of *Embalming* was at first us'd by them only, it may be requisite to consider every particular circumstance of Time and Place, the several Drugs, Plants, Minerals and other Advantages which accru'd to them beyond other Nations, and likewise to inquire into the Reasons which induc'd them to study this Art, as also by what means and after what manner they came to find it out.

Egypt, how
situate and
bounded.

This indeed may seem to some a Digression from our Subject, yet the Consequence of it will not prove a little advantageous to the Reader, besides, like the Interlude of a Tragedy, may somewhat divert the Melancholiness of our *Discourse about the Dead*. But before I proceed to particulars, I shall speak somewhat of *Egypt* in general, which the antient Geographers plac'd partly in *Africa* and partly in *Asia*, making the River *Nile* the Boundary between those two great parts of the World; but *Egypt*, according to the most common receiv'd Opinion, is at present held to be all situate in *Africa*, and bounded on the *East* by *Idumæa*, and the *Arabian Gulph* or *Red Sea*, on the *West* by the Desarts of *Barca*, *Lybia* and *Numidia*, on the *North* by the *Egyptian Sea*, being part of the *Mediterranean*, and on the *South* by *Nubia*, the last City of *Egypt*,
that

that way being *Assuan*. This Country, says *Heylin* in his *Cosmography*, p. 841. has had several Names given it by prophane Authors, as, *First*, *Aeria*, from the Serenity of its Air, which is seldom Cloudy. *Secondly*, *Potamia*, from the propinquity of the Sea, which washes two sides of it. *Thirdly*, *Ogygia*, from *Ogyges*, a suppos'd King thereof. *Fourthly*, *Melampodus*, from the black colour of its Soil. *Fifthly*, *Osiria*, from the God *Osiris*, here in high esteem. *Sixthly*, and lastly, it was call'd *Ægyptus*, which in the end prevail'd over all the rest, either from *Ægyptus* Brother of *Danaus*, once King hereof (in the Stories of this Nation better known by the Name of *Rameses*) or else from *Ægyptus*, the old Name of the River *Nile*, whose annual overflowings bringing Soil and Rubbish from the higher Countries, gave occasion to some to believe it rais'd into firm Land, and gain'd out of the Sea, who therefore call'd it *Nili Donum*, the Gift of *Nile*; yet some there are who would have it call'd *Ægyptus*, from *Aiguphtus*, deriv'd from *Aicoptus*, which signifies the Land or Country of *Coptus*, that being suppos'd to have been antiently its chief City, built by *Coptus*, whose Genealogy and Descent is thus describ'd by Father *Vansleb* in his Relation of *Egypt*, p. 3. Cham, says he, one of the three Sons of Noah, had four Male Children, Cus, Misraim, Fut and Canaan; Cus was Father of the Abyssins, Misraim of the Copties and Nubians, Fut of the Africans, and Canaan of the Syrians and their Neighbours. Misraim after the Deluge, as Macrizi an Arabian Historian says, pitch'd upon Egypt, made there his Abode, and left that and the Country, as far as the farthest Part of Africa, to his Posterity: He had likewise four Sons, Ischemun, Atrib, Sà and Coptus, among whom he equally divided.

divided the Land of Egypt. Coptus had all that Tract of Land from Assuan or Iſvan to the City of Coptus; Iſchemun all the Country from that City to Menuf or Memphis, Atrib had the heart and middle of Egypt; now call'd Delta; and Sà all the Continent, from the Province of Beheire as far as Barbary: They all built Cities in their ſeveral Dominions, calling them after their own Names. After the deceaſe of their Father, the four Brothers were at variance about the Sovereignty, neither of them caring to endure a Partner; at length they reſolv'd to end their Controverſy by Battel, which was to give the chief Command to the Viſtor. Coptus the youngſt overcame the reſt, and was conſequently acknowledg'd chief Lord by all. He choſe the City of Menuf or Memphis, where his Father liv'd, for his Reſidence: From this firſt King all the Race of the Egyptians have been ſince call'd Coptics: From him likewiſe the Greeks gave the Name of Αἰγύπτιος to the Land of Egypt, by changing K. into G. which was allowable not only in that Language, but alſo in the Arabian. The Moors and Coptics, natural Inhabitants of Egypt, now call it Maſſr, from Miſraim, eldeſt Son of Cham, and Gran-Child of Noah, who firſt laid the Foundation of that Kingdom after the Deluge: From this Miſraim the Turks have alſo nam'd Egypt Miſſir, which is very near the Hebrew Miſraim; and the Jews to this Day call it Eretz Miſraim, the Country of Miſraim. This may ſuffice as to its Denominations and Etimology.

Govern'd by
Coptus.

Its Extent.

Nubienſis Geographia makes it to extend in length from Aſſuan to the Mediterranean, 25 Days Journey, which is about 655 Engliſh Miles, and in breadth 8 Days Journey or 200 Miles; but Sandys and Vanſleb agree 'tis from North to South only 560 Miles, the latter

latter alledging it scarce possible to declare its length precisely, by reason they are not wont in that Country to measure by Miles or Leagues, but by Camels Journeys only. As to its breadth, *Leo Africanus* says, p. 296, it is from *East to West* 50 Miles, being narrow towards the *South*, but broader to the *North* towards the *Mediterranean*. *Sandys* likewise, p. 72. says, That by reason of its being so contracted among barren Mountains, it is in many Places hardly 4, in few above 8 Miles broad, till not far above *Cairo* it begins by degrees to enlarge it self, and so continues even to the Sea, being between *Rosetta* and *Damiata*, which stand on the *West* and *East*-Confines of that which is overflow'd by the natural Course of the River, 140 Miles, and from *Rosetta* to *Alexandria* 30.

Concerning the Division of this Country, the Antients have taken occasion to divide it first into high and low, and then into high, middle and low; the higher they call'd *Thebais*, from a Place call'd *Thebes*, at present *Saida*; the middle they nam'd *Septanomos*, from the seven *Nomi*, Provostships or Governments it contain'd, at present *Bechira* or *Demesor*; the lower and more particular *Egypt* they call'd *Delta*, from its likeness to the Figure of the Greek Letter Δ. *Egypt*, according to *Sandys*, p. 85. is now divided into three Parts or Provinces; that which lies *South* of *Cairo* is call'd *Sahid*; that between *Cairo*, *Rosetta* and *Alexandria*, *Errif*, that between *Cairo*, *Damiata* and *Tenese*, *Marenuna*, *Bechiria*: The *Pharaohs* and *Egyptian* Nobility resided in *Saida*, the *Ptolomies* in *Errif*, and the *Romans* and *Greeks* along the Sea-Coasts.

Antient and
modern Division.

I must now proceed to speak of the River *Nile*, which crossing great part of *Aethiopia*, and then entering,

The River Nile

tring *Egypt*, runs the whole length of that Kingdom, and after dividing and spreading it self into many Branches, ends in the *Mediterranean Sea*. This River was thought by the Ancients not to have its equal, and is still reputed one of the most considerable of the World, having somewhat wonderful and peculiar to it self, whether one considers its *Source* or *Effects*. To this River *Egypt* owes its Fertility, and its Inhabitants the greatest of Felicities, their Health and Fortunes, yet neither could their rich Princes or wise Priests ever discover its *Source* or *Origin*. 'Tis this has baffl'd the greatest Philosophers, and withstood the Attempts of all their Kings, *Roman* Emperors, Sultans and other Potentates, who, notwithstanding they endeavour'd it with vast Expenses, always prov'd unsuccessful: Thus *Sesostris*, *Ptolemy* and *Cyrus* fought for it in vain; *Alexander* the Great consulted the Oracle of *Jupiter Ammon* in order to find it out, and *Cambyses*, as *Strabo* witnesses, spent a whole Year to the same purpose, yet both were disappointed: *Julius Cæsar* also, if we may believe *Lucan*, said, He would have given over his pursuit of the Civil War, could he but have been sure to find out this Secret, yet has its Spring-Head remain'd undiscover'd till of late Years, when it was happily pitch'd upon by the *Portugueses*, which makes me of the Opinion of *Le Bruyn*, That no Persons are more capable of making these Searches and Discoveries than the *Roman Missionaries*; for on one hand they make it their Duty and perpetual Employment to go about everywhere gaining Profelites, and subjecting them to the See of *Rome*, and on the other, under pretence of Devotion, and by virtue of their poor and simple Habit, may easily penetrate the most remote Countries,

tries, inaccessible to other Travellers by reason of the Dangers that are to be met with. Now 'tis certain, almost all those Missionaries, especially the *Jesuites*, are most capable of making these Searches, by reason of their insinuating and cunning Ways, so that making it their Business, as they commonly do, they must be most likely to succeed therein; 'tis therefore to their Care and Pains we are indebted for two considerable Discoveries, of the Source and Rise of this River; the first made by *Peter Pais*, and the second by Father *Telles* a Jesuit, which last being the shorter Account, yet no less Correct, I shall here insert it as he has given it us in his History of *Æthiopia*, printed at *Lisbon*.

In the Kingdom of *Gojam*, about 12 Degrees from the Equinoctial towards the West, and in the Province of *Sacahala*, inhabited by the *Agaus*, in a Field of no great extent, compass'd by many high Mountains, is a small Lake, over which one may cast a Stone, full of Bushes and low Trees, whereof the Roots are so thick and intangl'd, that in Summer one may pass over them dry shod. In the middle of this Lake are two great and deep Fountains very near each other, whence issues out a clear Water that runs under these Bushes and Shrubs, in two several Channels. Towards the East, and about the distance of a Musket-Shot, they turn to the North. About half a Mile from thence there appears a great deal of Water, and a considerable River, into which run many other Streams. About 15 Miles farther it receives another larger Water call'd *Gema*, which loses then its Name. A little farther, turning towards the East, it receives two other considerable Streams call'd *Kelti* and *Branti*: Near this Place is the first fall of the River; not much farther running towards the East, it enters the Lake of the *Abyssins*,

The Rise and Course of the River Nile.

nam'd Bahr Dembea, or the Sea of Dembea. When it has pass'd through this Lake, without mingling with its Waters, it receives many other great Rivers, and chiefly the River Tekeze near Egypt. So soon as Nile is out of the Lake Dembea, it turns to the South-East, leaving on the left the Kingdoms of Beg-amidr, Amhara and Voleca; afterwards running towards the South, it has on the South-East the Kingdom of Sauva, and then turning again to East-North-East, has on the South, Ganz, Gafata and Bizamo, passing through the Countries of Gongga and Gafre; a little farther it passes by Fascalò, then enters the Country of Funch or Nubia, whence it runs into Egypt, as Father Telles affirms. But how it is there distributed and divided, I shall shew by and by, after I have mention'd two of its Principal Cataracts or Cascades of a surprizing Nature.

Its Cataracts.

One of these is at *Ilack* in *Numidia*, and the other above *Siene* in *Egypt*, being 12 Days Journey from each other. *Ptolomy* calls the most Southern, the *Great Cataract*, and the other, which he places about *Siene*, now *Assuan*, the *Lesser*. This falls about 50 foot, but the other three times as high, which last rousing off the Rocks into a vast Abyss, the Waters, says *Sandys*, p. 73. make such a roaring Noise, that a Colony, planted there by the *Persians*, were made almost Deaf with it, and glad to abandon their Habitations, tho' otherwise plentifully provided with all Necessaries of Life. The adjoining People nevertheless are of that incredible boldness, that daring to commit themselves in little Boats (capable of holding only two, whereof the one Steers and the other Rows) unto the raging Current, and impetuous Eddies, have been seen to pass the Sreights of the Rocks by little Channels, and
at

at length to rush down with the Stream, to the amazement of all Beholders, who giving them up for lost, beheld them a while after as if shot out of an Engin, far from the place of their Fall, rowing safely in the asswaged Waters; but *Danet* will not allow the Noise made by the Cataracts, renders the neighbouring Inhabitants Deaf, tho' the same may be heard 3 Days Journey off, and the Waters which rush down appear like Smoak, being forc'd with so great a violence, that they form a kind of Arch, and leave so great a space between, that a Man may pass it without being wet: There are also Seats cut under the Rocks, where Travellers may rest themselves.

The other *Cascade*, as *Sandys*, p. 73. tells us, is a little above the place where once stood the City *Elephantis*: There two pointed Rocks nam'd *Croph*i and *Moph*i, or the Veins of *Nilus*, lift up their eminent Heads, making the lesser Cataract by falling down with a furious Cascade into the upper *Egypt*; then running from *South* to *North* very leisurely, it divides its self into two navigable Branches. That towards the *East* runs into the Midland Sea near *Damiata*, heretofore *Pelufium*, while the other inclining to the *West*, and formerly call'd *Canopus*, falls into the self same Sea a little below *Rosetta*, making, of the richest Portion of the Land of *Egypt*, a triangular Island, call'd *Delta*, in that being thus inclos'd between these two Branches and the Sea, it bears the form of that Letter. Two other Brances there are which run between these, but poor in Water, besides divers Channels cut by the Labour of Man, for better Conveyance during the Time of Inundation.

Its Ostiaries
or Mouths.

Herodotus and *Strabo* reckon up seven Mouths of the *Nile*, but *Egypt* has been so much chang'd since their Time, that there is hardly any appearance or remembrance of the seven Cities they mention. *Ptolemy*, in his Geography, expressly gives the names of nine; but surely most of them must have been stop'd up by the Sands, since at present there are but three or four at most, as is affirm'd by *William* Arch-Bishop of *Tyre*, in his IX. Book, *De Bell. Sac.* cap. 33. and by *Le Bruyn* in his Voyage to the *Levant*, p. 161. who went on purpose to make such Discoveries. But this is however remarkable, that the fresh Waters of the *Nile*, keeping themselves united in a Body, and falling into the salt Water or Sea, change the Colour of the *Mediterranean* farther than any part thereof can be seen from the Shore. Yet amongst all the Mysteries of Nature, none is more wonderful than the Overflowing of this River, nor any Thing more Beneficial; since to this alone the Inhabitants owe not only their Riches but their Health, the most malignant Diseases immediately ceasing at the Approach of it, and Famine and Dearth are as quickly expell'd. It brings a Mirth and Joy to those People, and of a meer Desert it was before, for such is *Egypt* unwater'd by the *Nile*, makes that Country the most fruitful of any in the habitable World.

Its Inundation.

Now the Earth, which had been so long scorch'd by the violent heat of the Sun, is plentifully refresh'd with abundant Waters, and the very Cattel seem to rejoyce at the approaching verdant Season: Boats are row'd where not long before Men trod, and the Waters fill up the dusty Channels and long empty'd Cisterns, covering in many Places the whole superficies of the

the Land, making it appear as a troubl'd Lake. Nor is this an unpleasant sight to the Natives, who think the less they see of their Country, the more their Comfort will be. During this Inundation they keep their Beasts and Cattel on the tops of such little Hills, as either the Providence of Nature, or Industry of Man has prepar'd, where they abide, waiting patiently for the decrease of the Waters. On these Hills also stand most of their Towns and Villages, appearing, in the time of the Flood; like so many Islands, the People in the mean Time holding Commerce and continual Traffick, by intercourse of Boats and Shallops, in which they transport their marketable Commodities from one Place to another.

This Increase of Waters begins about the 16th or 17th of *June*, when the *Nile* swells above its Banks for the space of 40 Days, and in as many more gathers its Waters again to their proper Bounds; so that its greatest height is about the end of *July*, and decrease about the beginning of *September*. If it begins sooner or later, the People give Judgment whether there will be more or less Water, and consequently are advertis'd to the end they may take Order for what they have to do. The Increase is known by certain Pillars in their Towns, and particularly in the Castle of *Roude*, which stands in a little Isle opposite to old *Cairo*, where the *Bassa* resides, during the Solemnity of opening the *Khalis* or Channel, which passes thro' and fills the Cisterns of *Grand Cairo*. It is also known in the Fields by *Asps*, *Tortoises*, *Crawfish*, *Crocodiles*, &c. who remove their Eggs or Young from the Banks of the *Nile*, immediately before the Inundation, and lay them up where they may be preserv'd.

Time of its
Increase.

Now

The Art of Embalming.

Now answerable to the Increase of this River is the Plenty or Scarcity of the succeeding Year. *Heylin* in his *Cosmography* writes, If it flow not to the height of 15 Cubits, then the Earth will be deficient in her Abundance or Increase for want of Moisture; and if it surmount the superficies of the Earth, more than 17 Cubits, then, like a drunken Man, it cannot produce its natural Operation, having its Stomach cloy'd and surcharg'd as it were with too much Liquor; but if a moderate flowing happen, then can no Country boast of a like Fertility, the Flood bringing with it both Earth and Water into a sandy and thirsty Soil, which as well manures as moistens it with the Fat and pregnant Slime it leaves behind, and, as I said before, produces both Riches and Health; for the *Plague*, which here oftentimes miserably rages, upon the first Day of the Flood instantly ceases, insomuch, that whereas 500 had died at *Cairo* the Day before, on the Day following there dies not one Man. But if it at any Time happens that the River does not thus overflow the Country, then is it commonly the fore-runner of a following Dearth. Thus, when this River flows but to 16 Degrees, they fear a Famine, but when it comes to 23, 'tis a sign of a good Year, whereas when 'tis too high the Inundation is dangerous. *Thevenot* says, If it rises but to 16 Foot, a Famine unavoidably follows for want of Water; and if it swells to 24, there will be a Dearth, because the Seed-Time must be lost. There are besides many other rare Properties belonging to this River, which to relate would make my Digression too long, and my intent was only to mention such Things as chiefly tend to a Natural History, among which, those curious Observations made by
 Father

Father Vansleb are most to my purpose, which therefore I shall insert as follows:

This is remarkable of Nile, says my Author, That it begins to increase and decrease on a certain Day, and that when it first increases, it grows green and afterwards appears red: The Day on which it begins to increase is Yearly the 12th of June, according to the Coptics Account, or the 17th according to Ours, when the Natives observe the Feast of St. Michael the Arch-Angel, on which Feast the Drops begin to fall: Now these Drops, according to the Opinion of the Inhabitants, are Tokens of the Mercies and Blessings of G O D. They believe G O D sends the Arch-Angel, St. Michael, on that Day to cause the River to be Fruitful; this is the common sentiment the People have, but the Learned say, these Drops are a kind of Dew, which falls towards the last quarter of the Night, near the Morning, and causes the River to be Fertile, Purifies the Air from all Infection of Camsin, and gives Strength and Virtue to whatever it falls upon.

Remarkable
Observations
on the Nile.

These Drops are doubtless the sole Cause of the Fertility of the Nile; for as soon as the Dew is fallen, the Waters begin to corrupt and turn of a greenish Colour: This Colour increases more and more till the River appears as a Lake cover'd all over with Moss; this Colour is to be seen not only in its great Channel, but also in all the Bounds and Branches that come from it, the Cisterns only preserving their Water pure; some Years this green Colour continues about 20 Days, and sometimes longer, but never above 40. The Egyptians call this Time il chadriat, for then they suffer much, the Water being corrupt and unwholesome, and because good Water is very scarce. These Drops or Dew purifie the Air, for so soon as ever they begin to fall, the Plague ceases to be mortal,

Cause of its
Fertility.

none.

none die of it; the Air becomes wholesome, all Diseases are disarm'd, and if any Person happens to be sick of it, he shall be sure not to die. This Dew gives Life to every Thing, and when it falls on the Wheat, causes it to continue many Years without Corruption or Worms, nay makes it far more Nourishing than any Corn on which it has never come. For this Reason the Natives never house the Grand Signiors Corn till this Dew be fallen, to the end it may keep the longer free from Worms.

Its Increase.

The Increase of this River proceeds from several Causes; the first and chiefest of which, is the Fermentation caused therein by this Dew, which falls precisely at the Time before-mention'd. The continual Rains of Æthiopia, that come in July, August and September, which is the Winter Quarter of this Country, together with the great Torrents of Water that rush down from the Mountains, into the Rivers that flow into the Nile, may be look'd on as another Cause of its Increase; for I cannot conceive the Fermentation can last 100 Days, and singly cause it to increase so much as it is wont. The third Cause are the Westerly Winds call'd Maestrals, and by the Egyptians Maltem, which begin about 12 Days before the Dew comes, and continue about four Months without Cessation; they blow directly into the Nile, and hinder the fresh Water from coming out, so that it returns back, which causes the River to swell. So soon as the green Colour is gone, the River begins to turn red and very muddy; 'tis then no doubt the Fermentation is past, and the Waters of Æthiopia are arriv'd in Egypt, which are of that Colour, by reason of the red Earth the furious Torrents from the Mountains carry along with them; for 'tis not probable the Land of Egypt, which is very black, should give that Tincture. In the Year 1673. at the beginning of July,

July, the Water began to turn red, which continu'd to the end of December, the Time the River ordinarily returns to its usual bigness. The Egyptians have an Art to make this muddy Water as clear as Cristal; so soon as the Water-Bearers have fill'd their Vessels, they rub them in the inside with a Paste made of pounded Almonds, which in a short Time causes the Water to become very clear. In such Places where this Paste is not to be had, they use instead of it the Kernels of Apricocks, pounded after the same manner, and some say the Flower of little Beans will have the same Effect.

The Waters of this River have several Operations, for, ^{Operation of its Waters.} First, They bring a Loosness on new Comers, in case the Parties drink them at their first arrival, and it continues about eight Days. Secondly, They cause an Itching in the Skin, which troubles those that drink them when the River increases: This Itch is very small, appearing first about the Arms, then on the Stomach, and afterwards spreading all over the Body, which causes grievous Pain. This Itch comes not only on such as have drunk of the River, but such as drink out of the Cisterns fill'd with River-Water; it lasts about six Weeks. Thirdly, About the Months of June, July, August and September it turns into Sweat, but is not so in any other Time of the Year. Fourthly, When this Water covers the Earth, it fattens the Land with the Slime it leaves behind. Monsieur Thevenot is mistaken in his Travels into the Levant, where he says, This Slime makes the Ground so fat, that if Sand were not mingl'd with it, it would Rot and Choak whatever is put into it; and that in Egypt they take as much Pains to carry Sand upon their Land, as we do to lay Dung. This is not generally so, for they never use Sand but for Melons, Cucumbers, and such like Fruits,

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which

which grow best in sandy Grounds; they never use it for other Fruits and Grains. Thus far Vansleb.

Their Virtues
and Goodness.

Sandys, speaking in Commendation of these Waters, says, They procure liberal Urine, curing Pains in the Kidnies, and are a most soveraign Remedy against the *Hypocondriacus Affectus*, or Wind-Melancholy. They are not unpleasantly cold, but of all others the most sweet and wholesome, by reason of their being well concocted by the Sun, which at all Times is, in some part or other, directly over them, and by the length of their Course, running from *South* to *North*, besides *Ambages* above 41 Degrees, so that from this River there ascend no Vapours, the Humour being rarifi'd by so long a Progress, which tho' exhal'd, assumes no visible Body, but undistinguishably mixes with the pure Air, agreeing with the same in tenuity. *Thevenot* speaks much to the same purpose in his Travels to the *Levant*, fol. 245. where he says, This Water is so wholesome, it never does any harm, tho' drank to never so great a degree, by reason it comes a great way over Land, to wit, from *Æthiopia*, so that in so long a Course, thro' so hot a Country, the Sun has Time to correct and purifie it from all Crudities, and indeed it is sweated out as fast as one drinks it.

Used instead
of Drink.

They have no other Water to drink in *Egypt*, therefore most of their Cities, Towns and Villages stand on the Borders of this River; there are also many Canals and deep Ponds which have been caus'd to be cut at convenient Distances, by the Care and Magnificence of their Kings, for the Refreshment and Use of the People, who indeed need no other Drink. The Waters of this River are of such excellent Taste and Virtue, that when *Pescennius Niger* heard his Souldiers
mur-

murmur for want of Wine, he thus reply'd, *What! crave ye Wine and yet have Nile to drink of?* The first Kings of *Egypt* made such account of them, that they almost drank nothing else; and when *Ptolomy Philadelphus* marry'd his Daughter *Berenice* to *Antiochus Theos*, King of *Assyria*, he gave orders that from Time to Time the Waters of *Nile* should be carry'd her, that she might drink no other Liquor. And indeed all Authors agree these Waters are sweet, healthful and nourishing, and that they keep a long Time without corrupting, for being left to settle but a small Season, they become clean, clear, and so sweet and pleasant, that they excel all others for smoothness and flavour. *Gabriel Sionata* in his Tract *De Moribus Orientalium*, p. 27. observes, That the Waters of *Nile*, being only kept in Pans three Days, and during that Time expos'd to the heat of the Sun, turn to a pure white Salt; so that the Land of *Egypt* has an inexhaustible supply of that which is so needful for the Life of Man, and that at small Expence. Moreover, whatever is here valuable proceeds from the Munificence of this River, whose Annual overflow is the only Cause of that wonderful Fertility of the Soil of this Country, which is so great that it is rather to be admir'd than describ'd.

In Times past it was reputed the Granary of the whole World, insomuch, that it was not thought possible for the *Roman* Empire to subsist without its affluence. Also, after *Selimus* Emperor of the *Turks* had conquer'd this Country, he was heard to say, That now he had taken a Farm would plentifully feed his *Jemoglans*. Monsieur *Thevenot* says, *Egypt* may well be stil'd an Earthly Paradise; for so great is its increase, that in many Places they reap two considerable Crops

Fertility of
Egypt.

a Year; Hay they mow four Times, and as for Pease, Beans, and other Garden-Ware, those grow spontaneously all the Year round. All kinds of Fruit are exceeding plentiful, Grapes only excepted, which it may be Nature keeps back as thinking the Natives of *Egypt* can want no Wine, since they have so good Water. In a Word, *Lucan* thus characterizes this Country:

*Terra suis contenta Bonis, non indiga Mercis:
Aut Jovis, in Solo tanta est fiducia Nilo.*

A Land that needs nor Trade nor Rain, a Soil
Pleas'd in it self as confident in *Nile*.

The Red Sea.

Next we shall speak of the *Red Sea*, as having been so very Famous, both for the miraculous Passage of the *Israelites* as upon dry Land, and the drowning of *Pharaoh Cenchres*, and all his Followers, as likewise for that thro' it the Spices of *India* and *Arabia* were first brought to *Alexandria*, and thence dispers'd by the *Venetians* throughout all *Europe*, *Africa* and *America*, as *Heylin*, p. 852. testifies. The *Turks* call this Sea the Gulf of *Mecca*, and the Ancients nam'd it the *Arabian Gulf* or *Red Sea*, the reason of which last, see in *Sir Thomas Brown's Vulgar Errors*, p. 261 and 262. who also tells us several Princes have attempted to cut thro' the *Isthmus*, or narrow Tract of Land, that parts the *Arabian* and *Mediterranean Seas*, but whose intent was not immediately to unite those Waters, but to make a Navigable Channel betwixt the former and the *Nile*, the Marks whereof remain to this Day. This was first attempted by *Sesostris* King of *Egypt*, and afterwards by *Darius* King of *Persia*, but, for fear of drown-
ing

ing the Country, at length relinquish'd by them both; yet the same Thing was long after re-attempted, and in some measure effected by *Ptolomy Philadelphus*. Now the *Grand Signior*, who is Lord of all this Country, conveys his Gallies into the *Red Sea* by the *Nile*; for bringing them down to *Grand Cairo*, they are there taken to pieces, carry'd upon Camels Backs, and afterwards put together again at *Sues*, his Port and Naval Station for that Sea, whereby he in effect puts the Design of *Cleopatra* in execution, who after the Battle at *Actium*, in a different manner, would have convey'd her Gallies into the *Red Sea*. Here, as the same Author affirms, Coral grows in great abundance.

As concerning the Lakes of *Egypt*, that of King *Mæris* is not only the most admirable, but likewise the largest of all, denominated after his own Name, as is testify'd by *Herodotus*, *Diodorus Siculus* and *Pliny*; a Work the most useful and wonderful, says *Greaves* in his *Pyramidographia*, p. 11. if rightly consider'd, that ever was attempted by Man. In the midst of this Lake that King erected two *Pyramids*, one in Memory of himself, and the other of his Wife, each being 600 Feet in height. The Description of both these and of this Lake we have in *Herodotus*; the latter we find also in *Strabo*, but no where so fully as in *Diodorus Siculus*, Lib. 1. therefore I shall relate his Words: *Ten Schænes* (600 Furlongs, tho' *Strabo* and *Artemidorus* before him observe a difference of *Schænes* in *Egypt*) above the City *Memphis*, *Moeris* dug a Lake of admirable Use, the Greatness of which is incredible, the Circumference of it being said to be 3600 Furlongs, and the Depth in many Places 50 Fathom (200 Cubits or 300 Feet.)

Feet.) Now who that shall seriously consider the vastness of this Work, can forbear asking how many Myriads of Men were employ'd on it, and in how many Years they accomplish'd it? The common Benefit of this Undertaking to those that inhabit Egypt, as also the Wisdom of its Royal Contriver, no Man can sufficiently admire; for since the increase of Nile is not always the same, and that the Country is ever made more Fertile by its moderate Rise, this King contriv'd a Lake to receive the superfluity of the Water, that neither the greatness of the Inundation unseasonably drowning the Country, might occasion Marshes or Lakes, nor the Rivers flowing less than required, corrupt the Fruits for want of Water. This Prince therefore caus'd a Ditch to be cut from the River Nile to this Lake, 80 Furlongs long and 300 Feet broad, by which, sometimes receiving in, and sometimes letting out the Water, he exhibited a seasonable quantity thereof to the Husbandmen, the mouth of this Ditch being sometimes open'd and sometimes shut, yet both not without much Art and great Expence, for he that would either open the Sluces or shut them, was under a necessity of expending at least 50 Talents. This Lake, thus benefiting the Egyptians, has continu'd even to our Times, and from its Author is at this Day call'd, The Lake of Meris. He left a dry place in the midst, on which he built a Sepulcher and two Pyramids, each a Furlong high; one of these he made for himself, and the other for his Wife, placing on each a Marble Statue sitting on a Throne, imagining that by these Works he should transmit to Posterity an indelible Remembrance of his Worth. The Revenue arising from the Fish of this Lake he gave to his Wife for her Unguents and other Ornaments, which is said to have been not less worth to her than a Talent a Day; for according to com-

mon report there are 22 sorts of Fish in it, which are taken in such huge quantities, that those who are perpetually employ'd in salting them, of which there is a very large number, can hardly dispatch the Work. Thus far Diodorus Siculus, whose Description of this Lake, as it is much fuller than that of Herodotus, so Herodotus, Lib. 2. has this memorable Observation which Diodorus omitted. He says this Lake was made by Hand, as is apparent, because almost in the midst of it there stand two Pyramids, 50 Fathoms above Water and as many under: On each of these there is a Colossus of Stone, sitting on a Throne; so that by this means, these Pyramids must in all be 100 Fathoms high. Strabo likewise, Lib. 17. says, This Lake is wonderful, being like a Sea both for largeness and Colour.

But now I am speaking of Seas and Lakes I will mention one more, which tho' not in Egypt but in ^{The Dead Sea or Lake Asphaltites.} Palestine, is not yet above 2 Italian Miles off Damietta, as Le Bruyn, p. 138. assures us. This Lake is very beneficial as well to the Holy Land, in that it plentifully furnishes that Country with Salt, as to Egypt, by reason of its large store of Bituminous Matter, of great use in Embalming: By some it is call'd Mare Mortuum, and by others the Lake Asphaltites. The Name of this Sea is suppos'd to have been given it from its largeness and saltiness, being 70 Miles long and 16 broad, and so extream salt, that its Water burns like Fire when tasted, and boils up weighty Bodies, inso-much that whatever living Creature is thrown into it, sinks not easily. It is call'd the Dead Sea, perhaps from its heavy Waters hardly to be mov'd by the Winds, or else because it has no visible efflux into the Ocean, nor is at all increas'd by the River Jordan, and many

many other Waters that flow into it, or *Thirdly*, In that no living Creature can breath in it, but is on the contrary suffocated by its Bituminous Steams, the great abundance whereof also occasions it to be call'd *Lacus Asphaltites*. Now of this *Asphaltum* or *Bitumen* there are several Camel-Loads taken out of it Dayly, as *Thevenot* assures us, which raise a very great Revenue. *Diodorus Siculus* moreover tells us, there rise such large pieces of *Bitumen* out of the of midst this Lake, as are 2 or 300 Feet square; the greater sort the Inhabitants term Bulls, and the lesser Calves, which, swimming on the surface of the Water, appear at a distance like so many Islands. The Time of the Lakes throwing up this *Bitumen*, which is Yearly, may be perceiv'd above 20 Days before it comes; for everywhere round, for many Furlongs, a Steam arises with great stench, which changes the natural Colour of all Gold, Silver or Brass near it, till it be again exhal'd; and inasmuch as all adjoyning Parts are thus corrupted with the heat and stench of this Lake, the Inhabitants are commonly infected with Diseases, and their Lives thereby shortn'd. This was once a fruitful Valley, compar'd for delightfulness with Paradise, and call'd *Pentapolis* from its five Cities; but which being destroy'd by Fire from Heaven, it was thereupon converted into this filthy Lake and barren Desolation which surrounds it, a fearful Monument of Divine Wrath, for the Wickedness of *Sodom* and *Gomorrha*, two of these five Cities, from the former of which it is also call'd the *Lake of Sodom*. But I make mention of this Lake chiefly for the sake of its *Asphaltum*, so much us'd in the *Embalming*s of the *Egyptians*, and not that its stench can any ways incommode or prove unhealthful

healthful to *Egypt*; for that Country has neither Seas Lakes nor Rivers less prejudicial or more beneficial than the *Nile*, a River sufficient of it self to water the Country, fertilize its Soil, and thereby render its Inhabitants both chearful and healthy.

Another Thing to be consider'd, as very useful in the *Natural History* of *Embalming*, is the Climate of *Egypt*, whether hot or cold, dry or moist, or compriz'd under other general Heads, such as those of the *Heavens*, *Air*, *Water*, *Earth*, *Winds*, *Seasons*, &c. which Qualities, as they are in great measure occasion'd by the *Nile*, so are they also best explain'd by setting forth those of that River, with their Effects; for *Egypt* by reason of its Southerly Situation is very hot, and during the whole Summer almost insupportable, which being farther increas'd by the reflexion of the Sun on its sandy Soil, renders the Air so exceedingly warm that one can hardly breath in it, which is indeed one of the greatest Inconveniencies *Egypt* lies under. This heat unavoidably dries up all the Rivers for near six Months together, so that the People must of necessity die with Famine, did not the *Nile* overflow and fill up their empty Channels, thereby relieving them, thirsty as their Soil. Now the Property of this River is the more remarkable, in that it differs from those of all others, which are only full in Winter; whereas, on the contrary, this overflows in Summer, when there is most occasion for it, as if purposely design'd by Providence to save a famish'd and scorch'd Country. Moreover this is worth taking notice of, that the Soil of *Egypt* being naturally Sandy and Steril, and withal very dry and scorch'd, is by means of the overflowing of *Nile* sufficiently water'd, and by the fat Mud

Climate of
Egypt.

The Air very
hot.

it leaves behind made very Fertile and fit for Tillage.

The Air also of this Country, especially about *Cairo*, and farther towards the *South*, because so near the Line, is extream hot, for there, says *Ogilby* in his Description of *Egypt*, p. 115. the Sun casts its Beams perpendicularly from *Cancer*, during which Time of violent Heat the People are wont to dwell in Caverns; nay in *Cairo*, in the midst of every House, there are Wells with Water in them, which not only cool the Mansions but refresh their Inhabitants: They have likewise contriv'd large Pipes or Funnel's in the midst of their Houses, which standing right up into the Air, with broad Mouths like Bells, and lying open to the *North*, receive the cool Air, which is thereby sent down into the lowermost Rooms. For shade also in the Streets, every Dwelling has a broad Penthouse; and for further refreshment the Inhabitants use Bathing, having curious Bagnio's of fresh and clear Water from the River *Nile*, without any mixture either of Herbs or medicinal Ingredients.

Cool'd by the
Nile and Annu-
al Winds.

The Heat of this Country is moreover somewhat moderated by the overflowing of *Nile*, and the continual blowing of cool Northerly Winds, otherwise it would be so vehement, neither Man nor Beast could be able to breath in it. In Winter the Air is *hot* and *dry*, tho' sometimes a little *cool*, yet generally extream hot, and more prejudicial to the Head than any other part of the Body. *Sandys* says, p. 76. It is as hot with them in the depth of *Winter*, as with us in the midst of *July*. The Air a Nights is cool, which after Sun-rising becomes a little warm, at Noon very hot, but at Night returns to be cold again, so that its inequality breeds many Diseases; nevertheless, in as much

much as it is exceeding Serene, being constantly free both from Rain, Clouds, Mists, Fogs, Hail, Snow, &c. which rarely happen, it is accounted very healthful; and in this Sense we must take *Herodotus* Lib. 2. where he says, *The Egyptians are the Healthiest People of the World, by reason of the immutability of their Air.* But that it Rains, Hails and Snows sometimes in that Country, tho' many of the Ancients deny it, is plainly confirm'd by several modern Writers, wherefore *Sir Thomas Brown* places that assertion among his *Vulgar Errors*, and p. 260 thus confutes it. 'Tis confirm'd, says he, by many, and believ'd by most, that it never Rains in Egypt, the River Nile plentifully supplying that Defect, and bountifully requiting it by its Inundation; yet this must be understood in a qualify'd Sense, that is, that it Rains there but seldom in Summer, and very rarely in Winter. But that great Showers do sometimes fall on this Region, besides the Assertion of many Writers, is confirm'd by the Honourable and Occular Testimony of *Sir William Paston*, Bar^r who affirms, That not many Years since it rain'd in *Grand Cairo* for divers Days together. The same is likewise attested as to other parts of Egypt by *Prosper Alpinus*, who liv'd long in that Country, and has left us an accurate Treatise of the Medicinal Practice there: *Cairi, raro decidunt Pluvia, Alexandria, Petustiq; & in omnibus Locis Mari adjacentibus, pluit largissime & saepe.* That is, It Rains seldom at Cairo, but at Alexandria, Damietta, and other Places near the Sea, very often and plentifully. The same likewise is to be inferr'd from this Author concerning Snow, *Rarissime Nix, Grando, &c.* It seldom either Snows or Hails, wherefore we cannot deny Snow or Hail never to fall because they happen but seldom. The rarity

Rain in Egypt.

of them however may be the occasion of that Saying of *Horace*, Lib. 3. Ode 26.

Memphim carentem Scythonia Nive.

Scorch'd Memphis knows no Scythian Snows.

To all this may be added the Testimony of the Learn'd Mr. *Greaves*, whose Words, as you may find them, p. 74, 75. of his accurate Description of the *Pyramids*, I will here insert, by reason they not only prove these Rains, but likewise impart some curious Observations on the Air of *Egypt* and *Nile*. I cannot, says he, sufficiently wonder at the Ancients who generally deny'd the fall of Rains in *Egypt*. *Plato* in his *Timæus* speaking of this Country, where he had liv'd many Years, writes thus, Κατὰ τὴν τὴν γῆν ὅτε τότε, ὅτε ἄλλοτε, ἂν ὦσαν ἐπὶ τὰς ἀρούρας ὕδωρ ἐπιρρεῖ. i. e. But in that Country no Rain falls on the Ground at any Time. *Pomponius Mela* in express Terms relates, That *Egypt* is Terra expers Imbrium, miré tamen fertilis; whereas for two Months, viz. December and January, I have not known it Rain so constantly, and with so great impetuosity at London, as I found it to do at Alexandria, the Winds continuing N. N. W. which caus'd me to keep a Diary, as well of the Weather as of my Observations in Astronomy, and that not only there, but also at Grand Cairo. My very noble and worthy Friend, Sir William Paston, observ'd at the same Time that there fell much Rain; so likewise about the end of March following, being at the Mummies somewhat beyond the *Pyramids* towards the South, there fell a gentle shower of Rain for almost an whole Day together: But it may be the Ancients meant the upper part of *Egypt*, beyond

yond Thebes, about Siene, and near the Catadupæ or Cataracts of Nile and not the lower Parts; for there indeed I have been told by the Egyptians it seldom Rains, wherefore Seneca Lib. 4. Natur. Quæst. may have written true, where he says, In ea parte quæ in Æthiopiam vergit, Snow in Egypt. speaking of Egypt, aut nulli Imbres sunt aut rari. But where he says, Alexandria Nives non cadunt, 'tis false; for at my being there in January it snow'd one whole Night. However, farther towards the South than Egypt, between the Tropicks, and near the Line, in the Country of Abyssinia or Æthiopia, there falls every Year, for many Weeks together, store of Rain, as the Abyssins themselves have related at Grand Cairo, which may likewise be confirm'd by Josephus Acosta, Lib. 1. De naturâ Orbis novi, where he observes, that in Peru and some other Places, lying in the same Paralel with Æthiopia, they have abundance of Rain. Cause of the Inundation of Nile. This then is the true Cause of the Inundation of Nile in the Summer-Time, it being then highest when other Rivers are lowest, and not those which are alledg'd by Herodotus, Diodorus Siculus, Plutarch, Aristides, Heliodorus and others, who are all extreamly troubl'd to give a Reason for the Inundation of this River, imputing it either to the peculiar Nature of its Water, the obstruction of it by the Etesiaë, or else to the melting of the Snows in Æthiopia, which however I verily believe rarely fall in those hot Countries, where the Natives, by reason of the extream Heats, are all Black, and where, if we credit Seneca, Argentum replumbatur, Silver is melted by the scorching Climate, or in a word, to some other such like Reasons of small weight. In Diodorus Siculus I find Agatharcides Cnidius giving almost the same Reason I have done, whose Assertion however those Times gave but little credit to, yet does Diodorus seem

to agree with it in these words, Lib. 1. Agatharcides Cnidi-
 us has come nearest the Truth, he affirming that
 every Year, in the Mountains about *Aethiopia*, there
 are continual Rains from the Summer Solstice to the
 Autumnal Equinox, which cause this Inundation of
 Nile. The Time of this is so certain, that I have known
 the Egyptian Astronomers put down many Years before in
 their Ephemerides, That such a Day of such a Month
 the Nile will begin to rise. Thus far Greaves, to
 which I may add an Experiment of the Lord Bacon's
 concerning the scarcity of Rain in Egypt. 'Tis strange,
 says he, p. 161. of his Natural History, the River Nile
 overflowing as it does the Country of Egypt, there should
 nevertheless be little or no Rain known in that Country.
 The Cause must lye either in the Nature of the Water,
 the Air, or of both. As for the Water, it may, First, be
 ascrib'd to its long Course; for swift running Waters va-
 pour less than those that are standing, as those that have
 been sometimes boiling on the Fire, do not cast so great a
 steam as they did at first: Now 'tis certain the Waters of
 Nile are sweeter than others in taste, and excellent good
 against the Stone and Hypochondriacal Melancholy,
 which shews they are Lenifying. Secondly, The Reason
 of this Inundation may be, that these Waters running
 thro' a Country of a hot Climate and flat, without shade
 either from Woods or Hills, the Sun must thereby necessa-
 rily have greater power to concoct them. As for the Air,
 whence I conceive this want of Showers chiefly comes, the
 Cause must be, that the Air of it self is thin and thirsty,
 and therefore so soon as ever it gets any moisture from the
 Water, it imbibes and disperfes it throughout its whole
 Body, not suffering it to remain in a Vapour whereby it
 might breed Rain. Now tho' it is not to be deny'd
 that

An Experi-
 ment concern-
 ing the scarcity
 of Rain in
 Egypt.

that Rains fall sometimes in *Egypt*, yet this may however be averr'd, that they happen but seldom, therefore the Air must consequently be more settl'd than ours and freer from Vapours, Fogs, or the like, which renders it not only healthful, but very beneficial in preserving and *Embalming* Bodies, they being by nothing so much damnify'd as by uncertain Weather, of which we have too sad Experience in this our moist Climate. We are therefore forc'd to supply the want of this, either by a total exclusion of the Air by *Air-Pumps*, by immersing our dead Bodies into Spirituous or Balsamic Liquors, or else by driving away all Damps and Moistures by moderate Fires. This every one knows who has been us'd either to Confectionery, preserving natural Curiosities, or the like, to whom the giving, relaxing or molding Things, serves as a *Thermometer* whereby to distinguish the several changes and varieties of the Weather.

Moist Air
prejudicial to
Embalming.

Egypt has not only an advantage of other Countries by the goodness of its *Water*, serenity of its *Air*, and warmth of its *Climate*, but also derives a yet farther Benefit in regard of *Embalming*, from the Nature of its *Sand* and *Soil*, the usefulness of which has in this respect been sufficiently experienc'd by Modern Artists. Thus it is reported curious Florists preserve both the form and colours of beauteous Plants, by laying them in Sand, drying them in an Oven, or the like; and thus some modern *Embalmers* have, by hot Sand laid on prepar'd Bodies, dry'd up the superfluous Moisture, and reduc'd their *Embalming* Matter to a just Consistency: 'Tis likewise observable some Sands will naturally *Embalme* without any addition of Balsamic Ingredients. Moreover, 'tis probable the Sea-

Sand how
useful in *Em-
balming*.

Sands

Sands may have the like Effect, provided they be not too often wet; for thus a Body being first pickl'd or salted, as it were with the Sea-Brine, may afterwards, when dry'd by the Wind or Sun, remain firm and durable as long as it shall be preserv'd free from Wet or Moisture; and partly of this Opinion perhaps was Mr. *William Glanvill* of the *Temple*, who having so order'd it in his Will, was bury'd in the *Goodwin-Sands*, which tho' they cannot preserve him, as before alledg'd, because so often wet, yet he being inclos'd in a leaden Coffin, that must in Time sink to the bottom, they may by their coolness help to keep his Corps entire for many Years; or at least by being so secur'd, he will be defended from the rapine of Animals, or disturbances of Sextons: But the Sands of *Egypt* being much more hot, from the reflection of the scorching Sun, are capable of Preserving Bodies without either Salination or *Embalming*, and that only by exhaling and drying up the Humidities and adventitious Moisture, insomuch that it has occasion'd no small Contests among some Authors, which of the two is the truer Mummy, that dry'd in the *Sands*, or that which is *Embalmi'd* with Balsams and Aromatics. *Le Fevre* in his *Chymistry*, p. 138. is entirely of the first Opinion; but I shall refer such Disputes to their proper Places.

Mummies
found in the
Sands.

Of those sorts of *Mummies* there have been many casually found in the Desarts of *Egypt*, *Lybia*, *Arabia*, &c. suppos'd to have been Travellers suffocated by great drifts of Sand, rais'd by sudden Tempests; for it sometimes so happens, that contrary Winds arising of a sudden, agitate the Sands with such impetuosity, that they over-whelm Passengers and Beasts with their Burthens, who perishing thus unawares, are thro' the power

power of the hot Sun and parching Sand so dry'd, they become fix'd and for ever undissolvable.

Next as to the Medicinal Virtue of the Soil of *Egypt*, Drying Quality of the Earth. and how far it may be serviceable in *Embalming* and preserving Bodies, every one, who does but consider its great Stipticity and drying Nature, will be very well satisfy'd: Besides this Earth is never much damp't by Rains or Springs, but kept constantly dry by the warmth of the Sun. *Aetius* and *Galen* commend it as good against *Phlegmons*, *Oedematous Tumors*, and immoderate Fluxes of the *Hæmorrhoids*; also that it cures Dropsies meerly by anointing with it, of which see more in *Olaus Borrichius*, p. 146. Thus having consider'd the *Water*, *Air* and *Earth* of *Egypt*, I will next add some Observations of *Father Vansleb* on the Seasons of the Egyptian Year, with their Computation of Time, calculated according to the Account of the *Copties*.

The *Egyptians* reckon their *Autumn* from the 15th Seasons of the Year. of *September* to the 15th of *December*. *Winter* begins with them the 15th of *December*, and ends the 15th of *March*. *Spring* begins the 15th of *March*, and ends the 15th of *June*. *Summer* begins the 15th of *June*, and ends the 15th of *September*. They allot every *Season* just Three Months, and begin their Year in *September*, as I observ'd before. Every Month has Thirty Days, which in Twelve Months make Three hundred and sixty Days; but because there yet want Five to complete the Year, they add those at the end of all, and call them *Epagomene*, which signifies *added*.

The most temperate *Season*, has still somewhat of *Spring* or *Autumn* in it, which two last cannot well be distinguish'd in *Egypt*. Temperate Season. Now the mild Weather com-

mences in *September*, then they begin to breath the fresh Air, but, as about this Time, the Fields are all so cover'd with Water, one cannot Walk nor Travel by Land; an Abode there is not pleasant till the middle of *November*, for then the Country's dry, the Ways free, the Waters run into their Channels; the Air pleasant, the heat of the Sun supportable, the Fields green and sweet, and refreshing Gales blow every-where. In short, the Season is then very comfortable, and so continues 'till the middle of *April*.

Cold Season.

The cold Season, answerable to our *Winter*, begins about the middle of *December*. It is a delightful Time, unless in those seven Days which the *Arabians* term, *Berd il agiuz*, (*the cold of the old Hag.*) They begin about the 7th of *February*, and continue to the 14th. The Mornings are then exceeding cold, the Sky cloudy, Rains fall, and the Winds are continually boisterous. Now tho' Winter be in this Country extream mild, yet do Persons of Quality always wear furr'd Gowns from the Month of *November* to that of *March*, not on account of any great cold, for there is hardly any at this Time; but because the Weather is then more variable, and the *Egyptians* fear to be incommoded by Distempers, which such a changeable Time occasions.

Intemperate Season.

Summer is the worst and most troublesome Season, by reason of the excessive heat of the hot Winds, and the perilous Diseases that are rise about this Time, which the *Egyptians* term *Camsins*, and we *Easter*: This dangerous Season begins about the *Easter-Monday* of the *Copties*, and ends with their *Whitson-Monday*. About this Time the Winds, the *Arabians* term *Merissi*, are boisterous; they are so hot and troublesome, People are ready to be stiff'd by them, and raise in the
Air

Air so much Straw and Sand, the Sky is almost darkned with it: This Sand is so subtile, it penetrates every little chink and cranny. About this Time *Malignant Fevers, Dysenterys*, and many other Diseases commonly reign, the least of which is incurable if not resisted by necessary Remedies timely apply'd; nay, when these Winds blow, Bodies that were healthy before, will sicken and grow out of order.

These Southerly Winds blow not every Day in this Season, nor every Year in the same manner, or with a like impetuosity. 'Tis not possible to express the Peoples Joy when they favour them by becoming mild. Besides the two chief Winds which blow in *Egypt*, viz. *Merissi* and *Maltem*, I must farther take notice, that not only the Southern Winds are term'd *Merissi*, but also the Eastern. These blow commonly twice every Year, at *Easter*, call'd, as I have already said, *Camfin*, and from the Month of *November* to the middle of *February*. The Winds call'd *Maltem* or *Teijah* are Westerly ones; they begin about Twelve Days before the Rains fall, and last 'till the Month of *November*, during which Time scarce any other Wind blows. The Winds *Merissi* are hot and spoil the Corn, whereas these nourish and refresh it, and not only so, but prove comfortable both to Man and Beast, since they are cooling and afford strength.

The Winds
which blow
most in *Egypt*.

The ordinary Time for *Rains* and *Winds*, which might be compar'd to our *Autumn*, begins in the Month of *December*, and lasts 'till *January* or *February*, tho' at *Rosetta* and *Alexandria* the Rains fall at other Times, by reason of the propinquity of the Sea, nay sometimes it happens to be misty and moist at a Season when none expect it, which often proves so considerable

Rains or
Mists of *Egypt*.

as to wet ones Cloaths, as much as a shower of Rain: But these moist Mists are more frequent about *Cairo* than any where else. They usually begin about *November*, before the rising of the Sun, and continue all *Winter*. Some happen in other Seasons, and many times in *Summer*, as *Vansleb* observ'd in the Year 1672. at the beginning of *August*, when returning back from *Fium* to *Mocanan*, a Village about Four Hours from *Cairo*, he saw over that City so thick a Mist, he could neither see the Buildings there, nor the *Pyramids* that are near, tho' the Air was clear where he stood.

Dew of Egypt.

Throughout all the Seasons of the Year, when the Nights are serene, so much Dew falls it may well be taken for a moderate Shower, whereas when ever the Sky is cloudy no Dew must be expected. Were it not for these Dews, there would neither be Grass nor Corn in *Egypt*; the Trees would bear no Fruit, nor could the wild Beasts in the Desarts live, here being neither Fountains nor Rivers, and the Rains falling but seldom.

Thunder seldom heard.

Thunder is rarely heard, for in all the Time *Vansleb* liv'd in *Egypt*, he says, he heard that noise but twice, viz. on the First of *January* and the Fourth of *May*, 1673.

Seasons why to be observ'd in Embalming.

These Things are to be regarded the more particularly, in that the temperature of Seasons conduces much to the preservation of Bodies, which is so far to be consider'd, as it acquaints us when is the best and most proper Time for Pickling, Preserving or *Embalming* Bodies; what Time of the Year, Day or Moon is best for gathering Fruits, Flowers, Plants, &c. in order to the well preserving and laying them up, as also what Places are fittest for Repositories for them after they are gather'd and prepar'd; for there are some, both Places and Airs, where Sweet-Meats will give

give and dissolve, bak'd Meats, Pyes, &c. gather mould, Liquors mother, and Flesh or Fish corrupt sooner than in others, wherefore such Places are to be avoided as exceeding prejudicial to *Embalm'd* Bodies, in as much as they will dispose what is not preserv'd, to Putrification, and what is, to Relaxation. For this Reason my Lord *Bacon* advises us well, to be very careful in our choice of Places for this purpose, and to the end the aptness or propensity either of the Air or Water, to corrupt or putrifie, may be easier found out, proposes the following Experiments: *First*, To lay Wool, Sponge or a piece of Bread in a Place one would make Tryal of, and then to observe whether it be wetter or more ponderous than the same was when laid in other Places, by which one may judge whether the Place design'd be in a moist or gross Air. *Secondly*, To expose raw Flesh or Fish to the open Air, or lay them on the Earth, when if they quickly corrupt, 'tis a sign of a disposition in that Air to Putrification. *Thirdly*, The quick Putrification of Waters or Dews may likewise disclose the Qualities of the Air and Vapours of the Earth more or less corrupt: 'Tis good also to make Trial not only of the moisture and dryness of the Air, but of the Temper thereof in heat or cold; for that may concern Health variously, and whatever in this respect conduces thereto, the same is to be observ'd in *Embalming*. *Fourthly*, The goodness of Airs is likewise to be known by placing two Weather-Glasses in several Places, where no shades or inclosures are, and then remarking their difference, and the like. Now these sorts of Experiments serve for a natural Divination of Seasons, shewing them much better than any Astronomers can do by their Figures. They also

*Experiments
of the Air.*

also inform us of the wholsomness or unwholsomness of Dwelling-Places, and where to erect Granaries for Corn, Store-Houses for Fruits, Green-Houses for Plants, Vaults for Wine, and Conservatories for other Things which require keeping either hot, or cold and dry.

Of the *Water.*

Next as to Waters, this may serve for one Trial of their goodness, *viz.* To observe which will keep sweet the longest, for such likewise denote the Healthfulness of any Place: Now, how far the goodness of Waters tend to the preservation of Bodies and Things, may well enough be observ'd from Brewing, Washing, Baking, and the like; for those that make the strongest Drink, are ever the best concocted and most nourishing; those that bear Soap well, fret not out Cloaths like those that are hungry, but are fat, smooth and soft in Taste, which is also allow'd to be a general sign of good Water; so likewise such as are lightest and most apt quickly to boil away, are always best. Now these are the most useful in making Bread, Pyes, &c. and will keep them longest without moulding; but of all *European*-Waters that of the River *Thames* is the most noted for making Sea-Beer and Bisket, which are carry'd the longest Voyages, and into the hottest Countries of both *East* and *West-Indies*.

The *Air* and
Water of *Egypt*
very good.

By these Considerations on the Air and Water, we may see the great advantage *Egypt* receiv'd from the clearness and dryness of the one, and sweetness and softness of the other, to which *Herodotus* chiefly attributes the Health and long Life of those People, as we, in some measure, may the continuance and duration of their *Embalming*s; for, as inequality of Air is pernicious to Health, so it is also to *Embalming*, therefore we find the Winter-Seasons are not so
pro-

proper for this Art as the Summer, as producing much Rain, with misty or foggy Weather, which disposes all things to Putrification, in so much that Flesh is then hardly to be kept from being musty or stinking, by reason it will not so well take Salt at that Time. Things preserv'd with Sugar relax, and dry'd Things, imbibing the moisture, either rot or mould, which Mouldiness is a beginning of Putrification, that afterwards turns to Worms or odious Stinks. Now as inequality of Air produces Putrification, so does also an interchangeableness of heat and cold, wet and dry, as may be observ'd from the mouldring of Earth in Frost and the Sun, or in the more hasty rotting of Wood that is sometimes wet and sometimes dry; so likewise a certain degree of heat or cold preserves and keeps Bodies from Putrification, whereas a tepid heat inclines them to it; for, tho' such a weak degree of heat may put the Spirits in a little motion, yet is it not able to digest the Parts, or rarifie them, as may be seen by Flesh kept in a Room that is not cool, whereas in a cold and wet Larder 'twill keep much longer, and we observe that Vivification, as the Lord Bacon says in his *Nat. Hist.* p. 74. (whereof Putrification is the bastard Brother) is effected by such soft Heats, as the hatching of Eggs, commonly practis'd at *Cairo*, the heat of the Womb, &c. whereas such a heat as breaths forth adventitious Moisture best preserves Bodies; for as wetting hastens Corruption, so convenient drying (whereby the more radical Moisture is only kept in) puts back Putrification: So we may also observe that Herbs and Flowers, when dry'd in the shade or hot Sun, for a small space keep best. For these Reasons the warm Climate of *Egypt* must
needs

Inequality of
Air bad for
Embalming.

needs conduce best to the preservation of Things and *Embalming* Bodies, provided it be not attempted in the extream heat of the Summer, which is between *Easter* and *Whitsontide*, at which Time the hot Southerly Winds blow, which bring malignant Fevers, Plagues and great Putrifactions. Thus much as to the temperature of the Air shall suffice; next we must speak of the *Egyptians*.

The antient
Egyptians.

The antient and true *Egyptians* were the *Copties* or *Copts*, so call'd, as I have formerly shown, p. 126. from *Coptus*, Son of *Misraim*, who became King of *Egypt* upon the Decease of his Father, and his Conquest over his Brothers; for those who now inhabit that Country, according to *Sandys*, *Heylin* and others, are much degenerate from the Ingenuity and Worth of their Ancestors, being not only Ignorant but Barbarous, devoted to Luxury and Venery, and naturally addicted to detract from what is Good and Eminent, nay, in a word, they are both Cowardly and Cruel. In their Dealings they are more Observant than Faithful; of a Genius much inclin'd to Craftiness, and very eager of Profit. Such as inhabit the Cities apply themselves to Merchandize, grow Rich by Trading, are reasonably well Habited, and not very differing from the *Turks* in Dress and Fashion. Those in the Country, who follow Husbandry, are affirm'd to be a brutish and nasty People, crusted over with Dirt, and stinking of Smoak and their abominable Fuel; for they burn their own Dung, and that of Cattle, instead of Wood, which is here so scarce it is sold by weight, and us'd only by Foreigners and the richer sort. Nothing now remains among them of the laudable Arts of their Ancestors, but a ridiculous affectation of Divination

Character of
the modern
Egyptians.

tion and Fortune-telling, in which, and some other cheating Tricks, they are very well vers'd, great numbers of them wandring from Place to Place, to get their Livelihoods that way. This occasions Vagabonds and Straglers of other Nations, who pretend to the same false Arts to assume their Names. The whole Body of the present Inhabitants is an hotchpotch or medly of many foreign Nations, such as *Moors, Arabians, Turks, Greeks, Jews, Franks, &c.* the natural *Egyptians* making the least part of the number.

Now as concerning the Make, Complexion, Temper and Constitution of the *Egyptians* in general, that varies according to the different Quality or Employ of the Person or Sex. Those that dwell in *Cairo* and other Cities are gross, corpulent and sanguine, whereas the wandring *Arabians* and Husbandmen are meagre and slender, very active and nimble, yet withal hairy, sweaty, and almost scorcht and burnt up with the Sun. The People in general are of a mean Stature, tawny Complexion, and spare Bodies, and this is remarkable of them, that tho' their Country be in the same Climate with *Barbary*, yet are they not black, but tawny or olive-colour'd. The Women are of the same Complexion with the Men, yet well shap'd and featur'd, did not they too much affect a seeming Corpulency, which if they cannot get in Flesh they will be sure to have in Cloaths. They Marry at Ten, or at farthest at Twelve Years of Age, being very fruitful, some bearing Three or Four Children at a Birth; and those that are born in the Eighth Month live to a good Age, and are not in such danger of Death, as in other Countries.

The Make, Complexion and Temper of the *Egyptians*.

Their Women fruitful in Children.

Y

As

Their Consti-
tutions and Hab-
bits of Body.

As to the Constitutions of the *Egyptians*, they are hot and dry, being by nature very wakeful and little inclin'd to sleep. They are of a chearful Temper, yet delight much in an idle and lazy kind of Life, being immoderate Votaries to *Venus*. Their continual Bathing, drinking the Waters of *Nile*, and using cold Food, mightily lessen and alter their heat and drought; but then this inconveniency ensues, that they have cold and raw Stomachs full of Phlegm, which not only proceeds from such cold Dyet, but also from the extraordinary heat of the Air, whereby the natural heat is overcome.

Are very
long liv'd.

They are nevertheless said to be longer liv'd than those of other Countries, it being common to find among them People of above a Hundred Years of Age. The reason of this longœvity Physicians differ greatly about, yet assign, as the chiefest Cause of it, next to the Air, the spare way of living of that People, they eating little Flesh, but store of Roots, Fruits and Herbs, nor often drinking any Wine, but commonly Water, and sometimes Beer, which *Herodotus* Lib. 1. Sect. 77. assures us the antient *Egyptians* made. On the contrary, all *Europeans*, who drink abundance of Wine, and eat much Flesh, are for the most part short liv'd.

A Problem
concerning
Diet.

Therefore whether it were not better for us to conform to the simple Diet of our Forefathers? Whether pure and simple Waters be not more healthful than fermented Liquors? Whether there be not an ample sufficiency in the Food of Honey, Oil, and several parts of Milk; in the great variety of Grains, Pulses and all sorts of Fruits, since either Bread or Beverage may be made almost of all of them? Whether Nations have rightly confin'd themselves to peculiar Meats? Whether the common Food of
one

one Country be not more agreeable to another? How indistinctly all Tempers apply to the same, and how the Diet of Youth and old Age is confounded, are Considerations worth our notice, says Sir Thomas Brown in his *Vulgar Errors*, p. 138. and might not a little prolong our Days; yet must not this Discourse, therefore I will proceed to speak of some Diseases the Egyptians have been always liable to. These are occasion'd either by Their Diseases. the intemperate Air, the Summers here being exceeding hot and sultry, or else by reason the Poor, who are very numerous, are necessitated to eat foul and unwholesome Food, such as the flesh of Camels, of Crocodiles, (by some worshipp'd and consequently held Irreligious) rotten salt Fish, and mouldy stinking Cheese, by them call'd *Gibnehalon*. They are also accusom'd to drink muddy and corrupt Waters, whereby is ingendred much Choler, thick and adust Blood, gross and crude Humours, which create many Distempers, the chief of which, and most to our purpose, are *Sore Eyes* and *Blindness*, *Scabs* and *Leprosie*, *Dropsie*, *Frenzie*, *Malignant Fevers*, *Poxes* of both kinds, *Plague* and *Pestilence*, &c. which tho' other Nations are likewise subject to, yet it being not so constantly or grievously, these may properly enough be nam'd, *The Plagues of Egypt*; wherefore I shall a little expatiate upon them, with a suitable Application to our Subject of *Embalming*.

First, I shall take notice of the incredible number of blind People in *Egypt*, but more-especially in *Cairo*, where sore Eyes or *Ophthalmia* are so common, scarce half the Inhabitants escape them. Nay, new-born Infants are so troubl'd with this Distemper, that it is sometimes hardly to be cur'd, for it seems a Disease

*Sore Eyes and
Blindness.*

*Scabs and
Leprosie.*

lodg'd in the Blood, of which the Natives give this Reason, *viz.* That the subtile Particles of the Lime, wherewith their Houses are built, being carry'd about by the Wind, stick so close to the Eyes, that they not only cause Inflammations, but likewise insensibly mixing with the Blood, occasion this Distemper to be Hereditary; to which *Sandys* adds, as other Causes of this Disease, the reflecting heat of the Sun, the salt Dust of the Soil, and the Inhabitants excessive Venery; wherefore did they not use frequent Bathings in this Country, the stinking Sweat of their Bodies, mix'd with this Dust, which so continually rises and adheres to them, wou'd, by stopping their Pores, not only render them nasty and frowzy, but also their Blood becoming Pruriginous, and exalted by the salt and corrupt Diet, wou'd, as it often does, produce *Mange*, *Scabs* and *Leprosies*; so that to keep themselves sweet, clean and free from these Diseases, they are wont to use constant Bathings, and refrain from salt Meats, which are very unwholsome to these *Eastern* Nations. *Herodotus* assures us they in his Time abstain'd from Swines Flesh, as particularly apt to beget *Leprosie* in hot Countries, if salted, and if not, or well roasted, infallibly brings a *Diarrhæa*, or else turns to some dangerous Fever or Surfet. *Hippocrates*, Lib. *Poss.* p. 5. observes, it throws some People into a *Cholera Morbus*, that is, It works vehemently upon them by Choleric Vomits and Stools. *Plutarch* likewise remarks, that the very Milk of this Beast being drank, produces the *Scab*, &c.

Dropsie.

The *Egyptians* also from their too frequent use of *Colocasia*, *Bammia*, *Melochia*, *Beets*, and such like Herbs as occasion thick and tough Flegm, are often troubl'd with the *Dropsie*, which swells and puffs up their Legs, with

with abundance of hard and gross Humours, like the Legs of an Elephant, tho' indeed they feel no pain, but are only unweildy to walk.

At *Cairo* rages that most terrible Disease call'd by the *Arabians*, *Dem el Muia*, which in few Hours seizes the Brain like an Apoplexy, and bereaving it of Sense, soon dispatches the Patient. Every Year once the *Egyptians* are surpriz'd by this Disease, and multitudes die dayly of it. At the same Time Children are wont to be greatly afflicted with a malignant kind of Pox, bred out of venemous Damps, arising from the corrupt Waters of *Caleg*, a Branch or rather Trench cut from the *Nile* to *Alexandria*. Every Year, when that River rises 8 or 10 Cubits, it falls into this Trench, and so runs thro' the whole City; so that, at the retiring of the River, this Water, remaining without motion, stagnates and corrupts: It first becomes green, then black, and at length sends fourth Pestilential Vapours, whereby the Air is polluted and this Infection caus'd, wherefore, some Time before it is expected, all the Children thereabouts are remov'd to other Places. *Sandys* also tells us, the *French Pox* is exceedingly rife among the *Egyptians*, which however is not to be wonder'd at if we consider their hot Constitution, excessive Venerie, &c.

Apoplexy.

Small Pox.

French Pox.

In *Alexandria* many malignant and mortal *Agues* reign about the Time of their Harvest, occasion'd by drinking the tainted and foul Waters, which the Townsmen keep from Year to Year in Wells under their Houses. But the most destructive of all Diseases to the *Egyptians* is the *Pestilence* or *Plague*, which very frequently visits them, and is the more prevalent in that they seek no Remedy for it, as believing none

Malignant Agues.

Plague.

can

can die of it but such as are destin'd by GOD. For this Reason they never go about to avoid any infected Person or Place, for that they look upon as Irreligious. Nay the very Cloaths or Household-Goods of such as die of this Distemper, are instantly sold in the open Market by Outcry, which none are afraid to buy, thro' which mad obstinacy, in this their foolish Opinion, the Plague has in *Cairo*, during only the space of six or seven Months, sometimes swept away above Five hundred thousand People, as was observ'd in the Year 1580.

Those *Plagues* which come out of *Barbary* are the most pernicious and of longest continuance, of which kind was the before mention'd; whereas such as come from *Greece* or *Syria* are more mild and of a shorter duration; for this Disease is seldom or never occasion'd by Putrification of Air in *Egypt*, unless the *Nile*, overflowing the Country too high, leaves its Waters a long while on the Ground, whereby the whole Land becoming a corrupt and standing Lake, that by the Southerly Winds and Summers heat, may be ripen'd and made fit to send up infectious Steams. That *Plague* which begins in the first Months of Summer is the worst, whereas that which comes later is milder and ceases sooner. But let the *Plague* rage never so fiercely, when the Sun enters *Cancer*, which is the Time of *Nile's* overflowing, it wholly ceases, insomuch that not one then dies of it, as has been before shown. The Reason of this so sudden alteration seems to be the even and constant Temperature of the Air, thro' the blowing of the anniversary *North Winds*, which then begin to rise and oppose the moist Nature of the *South Winds*, call'd *Camsin*. Now these cooling, as
well

well the Air as Mens Bodies, and taking away the Cause (the infectious Heat) the Effect soon ceases.

Thus far have I shown how the infection of Air and Water may occasion many Diseases, which therefore are carefully to be avoided as pernicious to *Embalming*: I shall now only observe, that as the even Temper and good Humour of Man tends much to his Health and long Life, so that healthy State and Constitution, either affords a Natural *Embalming*, or at least such Bodies are easiest to be preserv'd. But whether those Bodies that dy'd of the Plague, or other malignant Distempers, could with any Art be preserv'd, is a *Quære* of no small concern in this our *Natural History*, and must needs to the *Egyptians* bring a great scruple of Conscience, who believ'd the *Metempsychosis* or Transmigration of Souls, to think what must become of such Bodies as were not *Embalmd*? Since therefore no History can give us any satisfaction herein, we are inclinable to believe they could not any ways be preserv'd, by reason of the immediate tendency of such tabid Carcasses to Putrifaction, and yet we know not but the *Egyptians* might do more in this case than others could, both thro' the efficacy and goodness of their Medicines, and their not being afraid of the infectious Steams which issue from such Bodies, during their hot *Embalming*; which brings me next to enquire into their Skill in *Physic*, *Anatomy*, and *Chymistry*. In order to this, I shall first begin with the Rise and Progress of their Physic, according to the Opinion of the Learned Dr. *Grew*; and then shew its Effects, and how it was practis'd, as affirm'd by *Herodotus*, *Diodorus Siculus*, *Prosper Alpinus*, and others.

The

Egyptians first
Authors of
Medicine.

Osiris taught
them Drink
and Food.

Isis salubrious
Plants.

These Orus,
Son of Osiris,
apply'd for
Physic, by Sa-
crificing them.

‘ The *Egyptians*, says Dr. Grew in his *Cosmologia Sacra*, p. 265. being from sundry Causes (some of which we have already discours’d of) the most diseas’d of all People, were also the first Authors of Medicine. ‘ *Mizraim* their first King, otherwise call’d *Menez*, *Osiris*, *Dionisius* and *Bacchus*, all being Names of the same Person, together with his Wife *Isis*, apply’d himself to furnish his People with wholesome Food. ‘ He with Wine, which he had learn’d to make of his Grandfather *Noah*; and with Water, in making the best use of the River *Nile*; and She, by teaching them, among so many various sorts of ‘ Roots and Fruits, wherewith *Egypt* abounds, to distinguish the *Noxious*, many of which, as *Sulpitius Severus* and *P. Alpinus* observe, are very sweet and tempting, from those which are wholesome and fit to eat; from whence she was call’d *Υγεια* and *Salus*.

‘ Their next King was *Orus*, by *Herodotus*, *Diodorus Siculus* and *Athenagoras* in his Apology to the *Christians*, said to be *Osiris*’s Son. This Prince seeing Food already provided for, bethought himself of some means, such as they were, for the cure of Diseases. The first step he took, being affrighted with a *Plague*, was to offer Sacrifice to the Celestial Bodies, which he suppos’d Gods, and the only Arbiters of Life and Death. Therefore *Anebo* the *Egyptian* Priest, personated by *Jamblichus*, in his Book of the *Egyptian Mysteries* says, That, even in his Time, they knew no other way of curing that Disease; and what *Isis* had found out for Food, he thought best apply’d to this purpose. So *Porphyrius* in his Book of Sacrifices tells us, the most antient *Egyptians*, *Cælestibus litabant*, with Herbs, Roots and Fruits, which

‘ at

at first *Orus* offer'd singly, but afterwards compound-
ed, supposing them thereby, as is intimated by *Pro-*
clus, the more acceptable.

The *Plague* and other contagious Diseases, being
blown away, as they commonly were and are, by
the *North Winds*, *Orus* thought it decent to solem-
nize his Sacrifices with Music; and that he had ex-
cellent Skill herein, is witness'd by *Diodorus*, from
whence also he is taken to be the *Egyptian Apollo*.
Now finding Music acceptable to the People, he ap-
ply'd that also, with the Sacrifices to which it was an-
nex'd, towards the cure of Diseases; for which Reason
Music is by *Jamblichus*, in his Book aforefaid, enobl'd
with the Title of Divine. And it seem'd, for many
Ages after, so necessary to Medicine, as to give oc-
casion to *Thessalus*, Head of the Methodic Sect in
the Reign of *Nero*, to brag, That he could make
Physicians without the help either of Astrology or
Music. Thus all Music consisting in a proportio-
nate Measure, he saw it requisite the Notes or Tunes,
and Words he us'd with them, should be commen-
surate one to the other, and so became the first Poet
or Maker of Verses; which being us'd with Music,
were suppos'd to have the same Divine Virtue, and
came at length to be us'd alone in the cure of Diseases.
And it is by *Sanchuniathon* affirm'd, that *Misora*, that
is *Misraim*, was one of those two antient Gods,
whose Sons were the Inventors of Medicinal Charms,
which as it seems were all the means *Orus*, or the
Egyptian Apollo, invented for the cure of Diseases,
viz. *Sacrifices*, *Music* and *Charms*, upon which three
he began likewise to build the Art of Divination;
and as a branch hereof, his Magical Prognostics in
relation to Diseases.

To which he
added Music.

And Poetry.

Thence
thought to be
the Egyptian
Apollo.

Z

Next

*Athothus the
antient Egypti-
an Mercury,*

*The Inven-
tor of Images,*

Characters,

and Dancing.

Next to *Orus* succeeded *Athothus*; by *Sanchuniathon* nam'd, *Taautus*; by the less antient *Egyptians*, *Thoyth*, and by the *Greeks* in *Alexandria*, *Thoth*. He was the most antient *Egyptian Mercury*; said by *Manetho* and *Eratosthenes* to be Son of *Menez* or *Mizraim*, and was therefore younger Brother to *Orus*, whom he succeeded by *Noah's Gift*, as is witness'd by *Sanchuniathon: Saturnus, in Deum Taautum a Misore Natum, Egypti Regnum contulit.* This Man, to add to what his Predecessor had done, was the Inventor of Images, dedicated to the Sun, Moon and Stars, with their Figures upon them, according to their position in the Heavens, supposing they would be more effectually mov'd by the Sacrifices offer'd to them, if thereby honour'd and represented. And that none might be without what he thought so necessary for the Peoples Health, he caus'd the making not only of Images of Gold and Silver, but certain Sculptures or Paintings upon Wood or some other Ground. The Figures or Marks, made upon all these, were properly call'd *Characters*, and were the original of all those us'd by Magicians in after Times for the cure of Diseases: Whence it is these *Characters*, which were properly made, are said by *Jamblichus* to be *Diis congrui*, that is, agreeable to the Celestial Bodies, they were suppos'd to represent; in which Sense also the Author of the Epistle to the *Hebrews*, speaking of the Second Person in the Sacred Trinity, uses the same word.

The same *Athothus*, observing how naturally the Music of the Sacrifices put the Body into many Motions, took thence occasion to reduce the motion of the Feet, as *Apollo* had done those of Speech, to

a proportionate Measure, that is, to an artificial
 Dance. That he was first Author hereof, is agreed
 from his being describ'd with Wings, not only on
 his Shoulders, but Heels; and that he had taught
 the People to apply it to Religion, is as evident from
 the *Jews*, who had learn'd of the *Egyptians* to dance
 about the Golden Calf. Now, seeing this naturally
 conduces towards the cure of some Diseases, 'tis
 likely he hereupon invented several sorts of Dances,
 not as yet considering their natural but magical Ap-
 titude to divers kinds of Diseases, supposing certain
 Numbers and Measures, might as well as Words,
 have a Divine Power. Now that he might make
 his Motions with greater ease in so hot a Country,
 'tis probable he danc'd half naked, as *David* did be-
 fore the Ark, disdaining the Author of this Ceremo-
 ny should shew more Zeal before an Idol, than he
 did before the true GOD. Therefore as the word
Gymnasium does properly signifie the Place where
 People exercise themselves when stripp'd; so upon this
 Foundation, which *Athothus* or the first *Egyptian*
Mercury laid, was afterwards rais'd the *Gymnastic Art*.
 For this Cause also *Jamblichus*, speaking of the Pow-
 ers which flow from the Gods, among those which
 co-operate with Nature, mentions only the *Medi-*
cinal and *Gymnastic* as the two principal, and of kin
 to each other; nor is there ground to imagine, that
 in Medicine, *Athothus* or the first *Mercury*, understood
 any Thing more. So that all the means the *Egyp-*
tians made use of hitherto in the cure of Diseases,
viz. 'till about the 350th Year after the Flood, were
 to be referr'd intirely to their practical *Theology*, stil'd
 by *Jamblichus* *θεογνωστία*, of which their magical

Sacrific'd A-
nimals, and
learn'd Em-
balming and
Anatomy.

Serapis or A-
pis the Egypti-
an Æsculapius.

Priests the
proper Physi-
cians.

Medicine was a principal part. After him they be-
gan to Sacrifice Animals as well as Plants, and
learn'd the *Art of Embalming*. The Priests had here-
by an opportunity of observing the structure of the in-
ward Parts; and so of making many, both Anato-
mic and Pathologic Remarks. In doing this it ap-
pears by what *Pliny* says, *Lib. 19. 5. That Kings them-
selves did often assist.* Also frequently perceiving
the inefficacy of their *Magic*, they began likewise
to enquire into the Physical power of Herbs, and o-
ther Remedies proper for the cure of Diseases, and
the Cures suppos'd to be made, whether by natural
or magical Arts, were preserv'd by some sort of Me-
moirs made of them by the Priests, wherein a more
especial care was taken by *Serapis* or *Apis* one of the
Chief, and the *Egyptian Æsculapius*. Upon these ac-
counts, the Priests, as they were the Doctors in Phi-
losophy, so were they the only Physicians, properly
so call'd, by whom Directions were given to *Sur-
geons*, *Embalmers*, and all other Operators apper-
taining to Medicine. They were also of that ho-
nourable Degree, as *Gyraldus* reports from *Plato*,
that out of them the Kings were often chosen. For
altho' the Servants of *Joseph*, who *Embalm'd* his Fa-
ther, were term'd Physicians, yet are we to understand
those Men, who were directed by the Priests, the true
Physicians, to be only Operators in curing the In-
firm or *Embalming* the Dead. Wherefore the *Septu-
agint*, who knew the Law in this Case, do not say,
the Command was given τοῖς ἰατροῖς but τοῖς ἐνταφιάσαις,
a sort of Men to whom the Care of Funerals was
committed.

The

' The next and greatest Improver and Patron of the
 ' Egyptian Medicine, was *Hermes Trismegistus*, so call'd
 ' says *Diodorus Siculus*, and others after him, from
 ' Ἑρμῆς, by reason he interpreted the *Hieroglyphics*
 ' and Sacred Language: But this tho' he did, yet the
 ' derivation of his Name from thence is a fiction;
 ' for according to the Greek manner of deriving a
 ' Noun from a Verb, he should not have been call'd
 ' Ἑρμῆς, but Ἑρμηνεύς; and therefore on the contrary, as
 ' ἑλλανίζω, ἑλλανίζω, and other like Words, are all deriv'd
 ' from ἑλλαν, the Son of *Deucalion*, who first planted
 ' Greece; so Ἑρμηνεύς, Ἑρμηνεύω, and other Words of the
 ' same nature are all deriv'd from Ἑρμῆς; for the Original
 ' whereof, we are not to look into Greece but Egypt,
 ' where we find *Armais*, one of their Kings, and some-
 ' what junior to *Moses*, as *Hermes* is also said to be.
 ' The radical Letters in both are also the same.
 ' This *Armais* was also call'd *Amerfis* or *Mersurius*, and
 ' so by mistake *Mercurius*; the Coptic Letter *Sima* be-
 ' ing written like the Roman C, and also *Trismegistus*,
 ' or thrice very great, answerable to a like Egyptian
 ' Name, now lost, given him, as he was esteem'd a
 ' great Philosopher, a great Priest and a great King.

Hermes Trismegistus.

Suppos'd to be *Armais*.

A great Philosopher, Priest and King.

The second Mercury.

' This second Mercury, having before him a consi-
 ' derable stock of Observations provided by the Priests,
 ' and several others of his own, compos'd all, as *Famblichus*
 ' from *Sulencus* and *Manetho* reports, into ma-
 ' ny thousands of Volumes, that is, of so many Leaves
 ' roul'd up of Books, afterwards made of these Vo-
 ' lumes. *Clemens Alexandrinus*, Strom. 6. says, There
 ' were Forty two which were useful; six of them apper-
 ' taining to Medicine, viz. of Anatomy, Diseases, Sur-
 ' gery, Pharmacy, particular Medicines for the Eyes, in-
 ' fected.

The great
establisher of
Magic.

‘ fected with many Diseases in *Egypt*, and lastly for
 ‘ *Women*; which Books became, as may be gather’d
 ‘ from *Diodorus Siculus*, as it were the Statute-Law in
 ‘ *Egypt*, for the practice in Physic in after Times. Yet
 ‘ in all these Books, it is certain, with the physical Ac-
 ‘ count of Things, there was a mixture of *Magic*; the
 ‘ Author of them being the great Establisher of this Art.
 ‘ Now if some Chronologers are not mistaken when
 ‘ they say *Armais* was the King who was drown’d in
 ‘ the *Red-Sea*, then this same *Armais*, that is, *Hermes*
 ‘ *Trismegistus* must be the very Man, who by his Ma-
 ‘ gicians contended with *Moses*; and was therefore
 ‘ rais’d up, the more remarkably to confound them
 ‘ at his fall. It is manifest the Books now and antient-
 ‘ ly extant, under this *Hermes’s* Name, are all of this
 ‘ Nature; which tho’ not written by him, but by cer-
 ‘ tain of the later *Egyptian* Priests, are believ’d by *Jam-*
 ‘ *blichus*, *Porphirius* and others, faithfully to represent
 ‘ his Sense. Therefore *Celsus*, also quoted by *Origen*
 ‘ against him, *Lib. 8.* tells us, as a piece of *Egyptian*
 ‘ *Philosophy*, in his Time current, That the Body of
 ‘ Man was divided into Thirty six Parts; each of
 ‘ which was possess’d with a *God* or *Dæmon*, which be-
 ‘ ing call’d upon by the *Magi*, cur’d the Diseases of the
 ‘ parts they possess’d. And as they appropriated several
 ‘ unto one Man, so, says *Herodotus*, did they to every
 ‘ Beast one; to all, says *Justin*, but the *Hog*. And by
 ‘ the Author of the Book entitul’d, *Trismegisti Ascle-*
 ‘ *pias*, the same in effect is said of Plants and Stones,
 ‘ viz. That there was τὸ Θεῖον, something of Divinity
 ‘ in them all; nor was the magical Ceremony laid
 ‘ aside in *Galen’s* Time, as appears by what he reports
 ‘ of one *Pamphilus*, *Qui ad Præstigiaturas Ægyptias ver-*
 ‘ *sus*

sus fuit, junctis Incantationibus quas obmurmurat, cum Herbas colligunt. Also the Author of the Book, *De Medicamentis Expertis*, ascrib'd to Galen, speaking of the Egyptian Priests, has this passage, *Laudamus Medicos Altarium, Ægyptiorum puta, qui curant cum Cibis Sacrificiorum.*

Nor did magical Medicine keep within Egypt only, but was thence spread abroad into most other Countries, partly as they fell under the Government of some of their conquering Kings, and partly as Egypt was the great Academy, to which the Philosophers of other Nations made their resort, and whence Physicians were often call'd unto Foreign Princes, who, with their physical, carry'd abroad their magical Skill. The younger Apollo was Author of Divination in Greece, as the elder was in Egypt. Also in Epidaurus, Cous and other Places, his Temple was always full of sick People; as was likewise that of Æsculapius.

Magical Medicine spread over most Countries.

Medicines were term'd *Pharmaca*, which antiently signify'd Poysons, because it was believ'd, unless they were magically us'd, they would do more hurt than good; therefore Jarchas, in his Life of Apollonius, tells us also, They who were esteem'd Sons of Æsculapius had made but small proficiency in the Art of Medicine, *Nisi Æsculapius, juxta Patris sui Vaticinia, Morbis proficua Remedia composuisset.* Nor were the Oriental Nations without their *Teraphim*, a sort of constellated Images, by them so call'd, and us'd, among other purposes, in the cure of Diseases; from whence *Θεραπεύω*, signifies both to worship and heal. Eusebius also in his *Prol. ad Lib. 4. Præp. Evang.* reduces all to Theology, as in Egypt, so among the rest of

Medicines, why call'd *Pharmaca*.

of the Gentiles : *In Gentilium Theologia Civili, continentur Oracula, Responsa, & Cura Morborum.* So true is that Saying of *Cellus*, concerning *Hippocrates* in his *Præface*: *Primus Disciplinam hanc, Medicinalem puta, ab studio Sapientiæ separavit*: that is, from magical Theology, the reputed Wisdom of those Times.

That this was the antient state of Medicine in *Egypt*, and all over the World, is farther apparent from the *Hebrews*, being peremptorily requir'd to expel from among them, all such as practis'd the same, *Deut.* 18. 10, 11. Those who Sacrifice their Children, as the *Phœnicians* did for a Remedy against the Plague, as also Diviners, Observers of Times, Enchanters, Witches, Charmers, Consulters of Familiar Spirits, Wizards and Necromancers; so many kinds of Magicians, who among other Things, undertook the Cure and Prognostics of Diseases, so many several ways, particularly the Charmer, *v.* 11. term'd by the *Septuagint*, *φάρμακος ἐπαίδων ἐπαίδων* one that us'd Medicines and Charms together: Thus was Magic so generally mix'd by the *Egyptians* with their *Physic*, that the very Dead that were *Embalmd* were not free from it. This appears from the various Ornaments of their *Mummies*, being adorn'd with painted Characters and Hieroglyphics, and defended by several little Idols or Avertinical Gods. Some of these were plac'd within the Bodies, as suppos'd, perhaps to preserve them from Corruption; and others were sow'd to their out-sides, plac'd upon their Tombs, or in their Burial-Vaults, there to guard them from external Injuries, and by the various Shapes they represented, to deter Men from violating them; but of these we shall speak more particularly in another place. Yet

Magic us'd
in Embalming.

Yet however Superstitious and Idolatrous the anti-
ent *Egyptians* were in Magical Physic, they were soon
convinc'd of the inefficacy of such Practices, therefore
study'd other Methods and Physical Remedies, which
might prove more prevalent; and altho' they did not
immediately leave off the former, yet was it to the
latter only their admirable success in Physic was ow-
ing. In like manner are we to believe the preservati-
on of dead Bodies was not effected by those Charms
or Idols, found about them, but purely perform'd by
an extraordinary Skill in *Medicine* and *Anatomy*, and
particularly in that exquisite *Art of Embalming*. In
this, that they might be the better instructed, and more
thoroughly knowing, they took such infallible Me-
thods, as none could hardly be ignorant of that part
they were to perform; for they had these several Per-
sons belonging to and employ'd in *Embalming*, each
performing a distinct and separate Office, viz. a De-
signer or Painter, a Dissector or Anatomist, a Pollinator or
Apothecary, an Embalmer or Surgeon, and a Physician
or Priest, which last was a great *Philosopher*, and taught
and instructed the others in these Ceremonies, as we
shall shew in its proper Place.

*Persons how
qualify'd for
Embalming.*

By this means, not only the Art of *Embalming*, but
likewise every branch of Physic, flourish'd and came
to the greatest perfection, whereas, in our Age, every
Art grows the more imperfect as it incroaches on ano-
ther, and the civil Wars now a Days between *Physici-
ans*, *Surgeons* and *Apothecaries* have been the chief oc-
casions of reducing Physic to so low an ebb; for whilst
these have been fighting for each others Countries,
the Monarchy was usurp'd by *Quacks* and *Undertakers*,
who are the only *Vultures* that attend such Battles, in

No Quacks or
Undertakers in
Egypt.

order to prey immediately on the vanquish'd Enemy. Now did every one keep to his own Province, as they did formerly in *Egypt*, there would be none of these Divisions among us, but every Art would flourish and stand upon its own Basis, and yet, I assure you, it would be found more difficult to understand, and perform one Art rightly, than to acquire a superficial Knowledge of many Things, in other Businesses, which relate little to the Purpose. To prevent these, there were in *Egypt* no Pretenders to Physic in general, nor any Artists who medl'd with anothers Province, each keeping strictly to his own, as *Herodotus* assures us in his *Euterpe*, where he tells us, some only profess'd curing Diseases of the Head, others of the Ears; some were Oculists, others Tooth-Drawers; some for particular Diseases in Men, and others for those in Women. In a word, there were Physicians for every Disease, but none pretended to more than one. The same thing was observ'd in other Arts, for better maintaining of which, a Law was enacted, that if any Person exercis'd more than one Profession or Trade, he should incur the most grievous of Punishments; and King *Amasis* also made a Law, That such as had no Profession or Trade at all, or did not yearly make appear, to the Governors of the Provinces how they lawfully got their Livelihoods, should be punish'd with Death. This Law *Solon* borrow'd of the *Egyptians*, and carry'd to *Athens*, where he had it put in practice: Is it not therefore a shame for us, who, no doubt, esteem our selves a much more polite People than those Heathens were, to suffer a sort of Men call'd *Undertakers*, to monopolize the several Trades of *Glovers, Milliners, Drapers, Wax-Chandlers, Coffin-Makers,*

kers, Herald-Painters, Surgeons, Apothecaries, and the like.

Art can never flourish where 'tis assum'd by every ignorant Pretender, nor be brought to any perfection, while practis'd by illiterate Persons. We may as well expect one, that has never seen a Campaign, should understand Military Discipline; or one that has never been at Sea, Command and Steer a Ship rightly, as that an Upholsterer, a Taylor, Joyner, or the like Undertaker, should be well skill'd in the mysterious Art of Embalming. These are the present Grievances, as well in Sciences as Trade, and 'till such Time as Quacks and Undertakers, Hawkers, Pedlers and Interlopers, and all such Persons, as were not brought up in the Employment they profess, be remov'd; we can think no otherwise but that Art must sink, Trade be ruin'd, and every public Office, as well at Court as in the Country, be ill serv'd: For whence came every Art and Science, nay all kinds of Learning, to flourish so mightily in Egypt? And how came it to pass the Egyptians so much excell'd, and perform'd more wonderful Works, than all the World beside, but only by strictly confining every Artist to his particular Employment, and punishing all that any ways interfer'd with another? But lest we may seem to dwell too long on this Subject, which we think also more convenient to be discours'd of in another part of this Book, we will next proceed to consider, besides their Pharmacy, the extraordinary Skill of the Egyptians in other Branches of Physic, such as Anatomy, Chymistry, Surgery, &c.

Art can never Flourish where they are.

Egyptians well skill'd in Anatomy.

That the Egyptians must needs understand the natural Oeconomy of the Body, appears in that they were

the first that employ'd their Industry in searching out the inward Nature of Animals by *Anatomy*, and first open'd Human Bodies to discover their respective Diseases. *Olaus Borrichius, Lib. de Ægypt. Sap. p. 141.* brings many Arguments to prove their Knowledge in *Anatomy*; and among them, this out of *Aulus Gellius, Lib. 10. c. 10. Veteres Græcos, annulum habuisse in Digito sinistræ Manus, qui minimo est proximus: Romanos quoque Homines aiunt sic plerumq; Annulis usitatos; Causam esse hujus rei Appion in Libris Ægyptiacis hanc dicit; Quod insectis apertisq; Humanis Corporibus, ut mos in Ægypto fuit, quas Græci Ανατομὰς appellant repertum est Nervum quendam tenuissimum, ab eo uno Digito, de quo diximus, ad Cor Hominis pergere ac pervenire: Propterea non inscitum visum esse, eum potissimum Digitum tali Honore decorandum, qui continens & quasi connexus esse in principatu Cordis videretur.* That the antient Greeks wore a Ring on that Finger of the left Hand, which is next to the little one: And it is likewise said of the Romans, that they for the most part wore their Rings in the same manner; of which Appion, in his Egyptian Treatises, gives this Reason; That the Egyptians in Dissecting, and opening Human Bodies, which was a Custom among them, call'd by the Greeks *Anatomy*, found a certain slender Nerve, deriv'd from their Finger above-mention'd, which crept along 'till it inserted it self into the Heart; wherefore they thought convenient that Finger should chiefly be adorn'd with such Honour. *Macrobius, as quoted by Polydor Virgil, de Rerum Inventionem, p. 140.* affirms likewise, *Quod ille Digitus annulo ornatur, quia ab eo Nervus quidam ad Cor pertinet.* Also in *Saturnius, Lib. 7. c. 13. Disarius, in consulting the Egyptian Books of Anatomy, says, he found the same.* Orus adds,

adds, that for this Reason the *Egyptian* Priests anointed that Finger with sweet Odours; which Doctrine however, *Conringius* says, deserves rather to be laugh'd at than confuted; nevertheless, *Borrichius* thinks there may perhaps be a more secret consent between that Finger and the Heart, than young *Anatomists* are aware of, therefore endeavours to prove the same, p. 143. However, says he, we need not wonder if the *Egyptians* were sometimes in the dark, when at this Day the *Anatomy* of the *Greeks* is so empty; and surely 'twas as easie a matter for the *Greeks* to have added something more solid, to the *Egyptian Anatomy*, as for us Moderns to have so much improv'd it after them. But nothing was invented and perfected at the same Time, therefore we must not imagine the *Anatomy* of the *Egyptians* to have been so compleat as ours is now. Yet he that shall think the wise *Egyptians* could be so absurd as to believe the Heart Annually increas'd the weight of two Drams, for the space of Fifty Years, and afterwards gradually decreas'd for Fifty more, must needs be guilty of too great credulity, since none can doubt but that Persons of all Ages were open'd by them, in order to *Embalming*, and therefore such like Follies must of necessity have been refuted by ocular Inspection and Demonstration. That which *Conringius* chiefly builds upon, is, that all the *Anatomy* of the *Egyptians* was only instituted for the use of *Embalming*; yet, which is likewise confuted by *Pliny*, Lib. 19. c. 5. where speaking of the *Phthiriasis*, he says, The Cure thereof was found out in *Egypt*, Kings being accusom'd to Dissect dead Bodies, for that purpose: The words are plain, *In Ægypto Regibus Corpora mortuorum ad scrutandos Morbos insectantibus.* This I look upon

to be the chief intent of their *Anatomy*, and not the use of *Embalming*, since, if we may believe *Diodorus Siculus*, those who were the *Dissectors* very probably understood no more than what they were directed to perform by the *Priest* and *Scribe*. The same Author assures us it was even a very unthankful Office to perform that; for no sooner had they finish'd their Incision, but they were forc'd to run away, the By-standers most commonly flinging Stones at them, as abhorring to see them exercise such seeming Cruelty on their Friend or Relation. Yet this does not disprove their Skill or Practice of *Anatomy* for other Purposes, since, besides the foregoing Arguments, we are assur'd
 And *Ostiology*. they were well acquainted with *Ostiology*; for *Galen*, Lib. i. *De admin. Anatom.* advising as well ocular Inspection as reading good Authors, says, *It is best to be done at Alexandria, where Physicians, expose to the sight of their Auditors, the Discipline of the Bones.* On the contrary, tho' the *Egyptian Embalmers* did not rightly understand *Anatomy*, yet is that Art nevertheless very requisite to be known, by those who would be thoroughly acquainted with the more exquisite Methods of the Moderns; for hereby they may be instructed how to keep the Muscles, make Skeletons, and prepare Schemes of the Nerves, Arteries and Veins, as likewise to preserve the Brain, Lungs, Stomach, Bowels, *Uterus*, and other curious Preparations, which serve instead of Books or Pictures for the Instruction of young Pupils, and refreshing the Memories of more experienc'd Practicers. In a word, I may justly say, to *Anatomy* are owing those rare Inventions of *Steno*, *Swammerdam*, *Ruysh*, *Blanchard*, *Bilsius* and others, for their new Methods of *Embalming*.

As

The Art of Embalming.

183

As *Chymistry* is said to have had its Rise in *Egypt*, so is it also generally suppos'd to have been invented by *Hermes*. But that this Art was somewhat different from what we at this Day understand by that Denomination, appears from the Etymology of the Word, which the Greeks call, *χημεία*, ἡ τῶ ἀργύρου καὶ χρυσοῦ κατασκευή, *al. χημία*, i. e. *Fusio Metallorum*; *præfixo artic. Arab, Al, Alchemy, Chymistry*; or, The Art of melting and counterfeiting Metals. *Suidas* likewise calls *Chymistry*, The preparation or making of Gold and Silver. This was the true *Philosophers Stone* which so enrich'd that Kingdom, and brought all their Arts to a mighty Perfection; and in quest of which, so many Persons of all Nations have since fruitlessly consum'd both their Lives and Fortunes. Whereas, on the contrary, by this Art the Wealth of the *Egyptians* was increas'd to that immense degree, that they study'd means how to expend what they had heap'd up. On this occasion *Pliny*, Lib. 36. c. 12. thus writes: *Dicuntur*, says he, *obiter & Pyramides in eodem Ægypto, Regum Pecuniæ ostiosa & stulta Ostentatio*. But besides their *Pyramids*, their *Obelisks*, *Colossus's*, *Monuments*, *Pensile Gardens* and *Cities*, their *Labyrinth*, *Lake Mæris*, and the like stupendious Works, which cost so many Millions of Talents, are sufficient Arguments of their Skill in *Alchemy*, whence they receiv'd so vast a supply of Riches. 'Tis recorded of *Ptolomy Philadelphus*, he spent at one pompous Show at *Alexandria*, and that even when *Egypt* was declining, 2239 Talents, as *Athenæus* reckons up, *Deipn.* Lib. 5. c. 8. Not to mention their Statues and Temples of entire Gold, or the Cedar Ship, built by *Sesostris*, which was 280 Cubits in length, the outside cover'd with Gold, and the inside with Silver,

Chymistry
Invented by
Hermes.

The Art of
making Gold
and Silver.

as *Diodorus* asserts. We have a sufficient remarkable instance of their great Riches in the Tomb of *Osymanduas*, describ'd by the same Author, about which there was a Circle of Gold 365 Cubits in compass, and one Cubit thick, which Circle was afterwards carry'd away by *Cambyses*, the *Persian* Monarch, when he conquer'd *Egypt*; besides which, as *Marcellinus*, Lib. 6. reports, he took out of *Thebes* 300 Talens of Gold, and at least 2300 of Silver. Now, since no Authors mention any Gold Mines in the Time of *Osiris* or *Hermes*, whence can we imagine they should acquire such exceeding great Wealth, but from the *Chymic Art* of transmuting Metals? Besides the *Egyptian* Mines, which perhaps were afterwards discover'd, could yeild but little Profit, because of the vast Expence and Labour they must be at in Digging them. What farther seems to confirm their Knowledge in this misterious *Art*, is that, as *Suidas* reports, the Emperor *Dioclesian* upon his taking *Alexandria*, search'd with the utmost diligence for all these *Chymical* Books, written by the Ancients, and burn'd what he found, both to prevent the *Egyptians* growing thereby Rich and Rebelling against him. It was nevertheless thought, the Art of making Gold remain'd for some Time, among the *Egyptians* of the first Rank, at *Colchis*, and that by *Jason's* Golden Fleece, was meant a Book of *Chymistry* written on Sheep-skin or Vellum, which he fetch'd from thence. However, at last this *Art* was lost, and perhaps for these following Reasons: *First*, Because the *Egyptian* Priests, who were Masters of all Sciences, conceal'd their *Chymistry* as much as might be, lest others, excited by their Happiness, might envy their Treasure, and consequently hasten their Ruin. *Secondly*, Because

How the *Egyptians* Arts
came to be
lost.

Because these Priests were so obstinate and resolute, they would rather chuse to suffer the greatest Tortures than discover their Art. *Thirdly*, In that their *Chymical Books*, &c. being written in secret Characters, and consequently understood by few, were laid up in Subterranean Vaults, or private Recesses of their Temples, for fear of the Incursions of their Enemies, thro' which means some never came to light. And, *Lastly*, by reason of the hostile Invasions of the *Persians*, *Ethiopians*, *Romans* and others, who ranfack'd the Temples of *Memphis*, *Thebes* and *Alexandria*, where these secret Arts were kept, burnt that famous Library of *Ptolemy Philadelphus*, which contain'd about 700000 Volumes, and destroy'd in like manner the *Serapion*. All this consider'd, we need not wonder if this, as well as their Art of *Embalming*, be lost. But 'tis farther to be noted, as their *Chymistry* was very profitable to them in making Gold and Silver, so in teaching them how to give beautiful Tinctures to Stones and Glass, as also Enamel, make Pastes, and the like, was equally curious and delightful. They were wont to make Drinking-Glasses, call'd * *Allassontes*, which would change colour like a Pidgeons Neck; one of which, as *Vopiscus* relates, being presented by an *Alexandrian* Priest to the Emperor *Adrian*, was esteem'd by him as a great Gift and rare Invention. They could likewise tinge the *Lapis Obsidianus* and *Cyanos*, with various beautiful Colours, as *Pliny*, *Lib. 36. c. 26.* and *Lib. 37. c. 9.* relates. Also *Seneca Epist. XC.* tells us *Democritus*, by being well acquainted with the *Egyptians*, discover'd how to soften Ivory, and by boiling a Stone, learn'd how to convert it into an Emerald; for

The Art of
tinging Glass
and making
Artificial
Stones.

B b

those

* Αλλασοντες, i. Variantes, Sc. Calices, quod essent versicolores.

those People are said to have made Gems so artificially, they imitated the natural both in lustre and hardness. Moreover, *Appion Plistonices* writes, there was to be seen in the Labyrinth of *Egypt* a Colossus of *Serapis* 9 Cubits high of an entire Emerald, which surely must have proceeded from a Chymical Operation, since neither of the *Indies* have hitherto been able to produce the like Rarity. By all this 'tis plain the antient *Egyptians* knew the more secret and profitable part of *Chymistry*, but whether that relating to Physic was practis'd by them, in the same manner as with us, is a Matter of some concern in *Embalming*, but, by reason of the scarcity of their Monuments or Books, not so easie to determine. Yet that they were not wholly ignorant thereof, appears by their *Æs ustum*, *Ærugo*, *Alumen ustum*, *Diphryges*, *Misy*, *Sory*, *Nitre*, *Sal Armoniac*, *Salts* latent in Ashes, *Calcinations*, and the like Operations which require the help of Fire; as also in that they were acquainted with the *Art of Distilling*, whereby Bodies were made Incorporeal, rarify'd into Fumes, and afterwards kept from evaporating by help of *Alembics*, *Matrasses* and *Retorts* well luted to their Heads and Receivers. These Vessels were made of Glass, and some of them with their Figures have been describ'd by *Zosimus*, an antient *Chymist* of *Panopolis*, in his Book *περὶ οργάνων καὶ ἡγμάτων*. from whence *Olaus Borrichius* had his Plate in his Book *De Hermetis Ægyptiorum sapientia*, p. 156. Now certainly, after all has been said, no Body will pretend to dispute the use of *Chymical* Preparations in *Embalming*, who has heard of the wonderful Effects of the *Spiritus Solomonis*, the *Spiritus universalis Clauderi*, the *Spiritus Matricalis Blancardi*, the *Sal enixum Paracelsi*, *Sal mirabile Glauberi*

The Art of
Distilling, Cal-
cining, &c.

Chymical Me-
dicines useful
in Embalming.

beri, *Succinum liquidum Kerkringij*, the *Arcanum Bilsij*, and other Chymical Spirits, Tinctures and Balsams, too many to be enumerated here, therefore I intend to describe them at large in my *Pharmacopæia*.

Surgery, which was another branch of their *Physic*, was, as *Sanchuniathon* asserts, invented by *Æsculapius* the *Egyptian*, first of that Name, Son of *Jupiter*, and Brother of *Mercury*, who reign'd at *Memphis* according to the report of *Clemens Alexandrinus*. After his Name several others were so call'd, who, in succeeding Ages, contriv'd any new Methods of dressing or binding up Wounds, or added any thing else which was curious to *Surgery*. This *Art* increas'd much in *Egypt*, as *Celsus* Lib. 7. *Præf.* witnesses; and *Philoxenus*, a very good Author, compos'd many Books thereof. *Egypt* also was the chief place famous for *Surgery*, insomuch that *Cyrus* King of the *Persians*, when he found no Remedy for a Disease in his Eyes, among his own *Physicians* and *Surgeons*, friendly besought *Amasis* King of *Egypt*, that he would send him an *Oculist*, whom he accordingly receiv'd with desir'd Success, as *Herodotus* in his *Thalia* acquaints us. Likewise both the *Greeks* and *Romans*, in case of necessity, requir'd and receiv'd the like Benefit from the *Egyptians*; but that their *Surgery* was so complete as ours is now, none will allow, nevertheless, this must be granted, that they had some Medicaments which we stand in need of; for *Dioscorides*, Lib. 5. c. 158. and *Pliny*, Lib. 36. c. 7. make mention of the *Lapis Memphitis*, which being powder'd and mix'd with Vinegar, they us'd to anoint any part with which they intended to Burn or Cut, and it so stupify'd it without any danger, that the Patient underwent the Operation almost without any Pain.

Surgery Invented and Improv'd in Egypt.

How useful
in Embalming.

Surgery therefore being of that antiquity, and so well known by the *Egyptians*, 'twill be expected I should apply it to our Subject of *Embalming*: Wherefore, as was before mention'd, p. 177. there being several Persons employ'd to *Embalm* a Corps, as they were directed by the *Physician*, so one of those, to wit the *Embalmer*, we take to be properly a *Surgeon*, inasmuch as by understanding the nature of Fermentation and Putrification, both of the Juices and Blood, as also how to cure Mortifications in the Living, he might thereby be better enabl'd to prevent the like Qualities in the Dead. This he is likewise more capable of, by being well acquainted with Galenical and Chymical Medicines, and Anatomical Preparations and Experiments; in which Matters, seeing *Physicians* are generally most knowing, *Santorellus* thought it their Property, and consequently wrote a Book on this Subject, entitl'd, *Post Praxis Medica*, which shews what a *Physician* has to do after his Patient is dead, viz. To prescribe proper Remedies for *Embalming* him, as the *Egyptian Priests* or *Physicians* were wont to direct their Operators to do. So that 'tis plain, the true Office of the *Physician* was to prescribe, the *Apothecaries* to compound Medicines, anoint the Body, &c. and the *Surgeons* to *Embalm* and roul it up; an *Art* which scarce any of our Moderns can equal, and perhaps I may have been the first that has imitated it, as Mr. *Falman*, one of our *Masters* of *Anatomy*, can witness I perform'd on the Body of Sir Robert *Jeffrys*, whom we *Embalm'd*.

It teaches
the Art of
Bantage.

A Surgeon
the proper
Embalmer.

He therefore whom the *Egyptians* call'd the *Embalmer*, was strictly speaking the *Surgeon*, for as much as the curing the Corps was to be perform'd by a manual

nual Operation, and local application of Medicines, a Thing which requir'd much care, skill and dexterity, and which, a Person that is not as well acquainted with this, as Balsamic Medicines, can never perform as he ought, or be able to invent any new Method; whereas *Frederic Ruysch*, a good *Physician*, a great *Anatomist* and Reader of *Surgery* at *Amsterdam*, was well skill'd in this *Art of Embalming*, as his several Preparations of the Veins, Arteries, *Uterus*, &c. testifie, all which, Doctor *Brown*, President of the College of Physicians *London*, affirms he saw most accurately done at *Ruysch's* House at *Amsterdam*, and which he particularly mentions in his Book of Travels, viz. The Lymphatic Vessels so preserv'd, that their Valves were very perspicuous, and the very minute Vessels of an excarn'd Liver clear and shining. He likewise says, he saw the Muscles of Children dissected and kept free from Corruption; as also an entire Body preserv'd, and the Face of one without the least spot, change of colour, or alteration of the Lineaments, from what might be expected after Death, and yet *Ruysch* had kept them Two Years, and hop'd so to continue them.

We have insisted the longer on *Physic* and its particular Branches, such as *Anatomy*, *Chymistry*, *Surgery*, &c. in as much as they not only teach how to prevent and cure Diseases, but likewise to *Embalm* dead Bodies. Yet seeing the *Egyptians* were famous in other Arts and Sciences, such as *Painting*, *Carving*, *Architecture*, *Astronomy*, *Geometry* and the *Mathematics*, some of which conduc'd very much to their *Embalming*s, and others to the erecting and compleating their *Pyramids* and *Monuments*; it may not be impertinent to enquire into those Arts, by which *Egypt* grew into such repute, that

*Egypt Mistress
of the World,
and Mother of
all Arts and
Sciences.*

*Egyptians
their Antiquity.*

*Their Inven-
tions.*

that it was generally esteem'd, in respect to its Magnificence, *The Mistress of the World*; to its Fertility, *The Magazine or Store-House of the World*; and to its Antiquity, *The Origin, or Mother of all Arts and Sciences*. This Digression I hope will be the more pardonable, in that it will be somewhat diverting to the *Lovers of Art*, and also help to give a true Notion of the several Ceremonies and great Expences us'd about their *Embalmd Bodies*. We will first therefore begin with their *Antiquity*, for from thence we may expect the first Progress or Invention, tho' perhaps not the Perfection of *Arts*; in which point the *Egyptians* would make us believe, the first Men were form'd in their Country, and give so great a number of their Kings, and so long a duration of their Reigns, as to deduce their Origin some Thousands of Years before the Creation of the World; asserting also that they were govern'd by the Gods about 25000 Years, before their Kingdom fell into the Hands of Men: But however questionable this Tradition may be, yet is it not to be doubted but the *Egyptians* were of very great *Antiquity*, and perhaps the antientest People of the World, from whom *Laws, Arts, Sciences and Ceremonies* were first deriv'd to other Countries. Now the Inventions commonly attributed to them are, *Geometry, Arithmetic, Music, Astrology, Physic, Necromancy or Sorcery, Carving, Painting, Enameling, Fluxing of Metals and Stones, curious Works in Glass, and making of fine Linnen, Mathematical Machines and Automata, Pneumatic and Hydraulic Engines, and various other Mechanical Curiosities*; in a word, all kinds of *Learning and Ingenuity*, but more particularly they were the first Inventors of the *Art of Embalming*. Some of these we have already

ready mention'd, therefore shall only speak of those not hitherto treated of. *First* then, The *Thebans* boast they were the most antient *Philosophers* and *Astrologers*, as having found out the first Rules for the Improvement of those *Sciences*, since they most accurately observ'd the Courses of the Sun, Moon and Stars, their Eclipses, Constellations, Risings, Aspects and Influences, dividing thereby their Years into Months, and grounding their Divinations on their hidden Properties; yet did they so manage their Prognostications, that they could certainly foretel every particular Event.

Astrology.

In the *Mathematics* and *Mechanical Powers* the *Egyptians* were particularly famous, for they had Engines whereby they could raise their *Obelisks*, and hoist up vast Stones to so incredible and prodigious a height as their *Pyramids* are. They also devis'd other wonderful Machines for divers purposes, as some for draining Marshes, others for watering Gardens, of which *Diodorus Siculus* says, In the pensile Garden of *Semiramis* there was an Engine, that, thro' certain Conduits or Conveyances from the Platform of the Garden, drew a great quantity of Water out of the River, yet no Body was the wiser or knew how it was done. A third sort of Machines they had for destroying and confounding their Enemy, with which last they had once almost reduc'd *Julius Cæsar* to extream despair, when he invested *Alexandria* with his whole Army; for as *Aulus Hirtius*, Writer of that War, relates, *Ganymedes* with Wheels and other Machines of great force, pump'd the Water out of the Sea, and threw it from high Places, with that great force and violence on *Cæsar's* Men, that they thought of raising the Seige. He farther adds,
That

Mathematics.

That by those means he also made all their Water so salt they could not drink it. But besides these they had a sort of Water-Works for pleasure, as their *Organa Hydraulica* or Water-Organs, and others for measuring Time, as the *Clepsydra* or Water-Hour-Glass. They had likewise other Machines which mov'd with the Air or Wind, and some *Automata* that went by invisible Springs; for, as *Cælius Rhodiginus* relates, the *Egyptians* made some Statues of their Gods both to walk of themselves, and also to utter certain Words articulately. As to their Motion, that may be ascrib'd to some Wheels and Springs within, and their Voice or Speech, to some Air forc'd up thro' Pipes plac'd in their Heads and Mouths. *Kircher* in *Tom. 2. Oed. Ægyptiac.* gives many Examples of *Pneumatical* Engines, among the *Egyptians*, in their Temples. Yet is there none so remarkable as the Statue of *Memnon*, which was made by the *Theban* Priests with that Art and Contrivance, that in the Morning, on the rising of the Sun, and the striking of its Beams upon it, it utter'd a kind of Music. This was so famous a piece of Work, that Men travell'd from far to see it. *Lucian* the *Sophister* went to view that Miracle, as he terms it, and as he tells us in his *Philopseudes*. The same did the Emperor *Severus*, as *Spartianus* informs us, and *Germanicus*, as *Tacitus*, and *Strabo*, that judicious Geographer, went to see it; the like did *Apollonius Tyanæus*, as *Philostratus* writes, which Matter need not seem fabulous, says *Natalis Comes*, to any that shall understand the Power of Art and Human Wit, nor how expert the *Theban* Priests were in all *Mathematical Sciences*. But I need say no more in particular of their Art of Building, Carving or Painting, since those

those will appear much more conspicuous by a Relation of such stupendious and beautiful Works as were the City of *Thebes*, together with its stately Sepulchres, Obelisks and Temples, all built by them. The Sepulchre of King *Osymandua*, the Cities of *Memphis*, *Cairo*, *Babylon* and *Alexandria*, the Tower of *Pharos*, the long Wall built by *Sesostris*, the *Labyrinth*, their *Pyramids*, *Obelisks*, *Columns*, *Colossus's*, *Statues*, *Sphinx's*, *Monuments*, *Subterranean Vaults* and *Lamps*, and other like admirable Works, testify their extraordinary Skill and Ingenuity in all kinds of Arts to be such, as neither the *Greeks*, *Romans*, nor any other Nation were afterwards capable of. But that you may not, Sir, be put off with a bare enumeration of them, I will give such a particular account of them, as will, I dare say, not only surprise and divert the Reader, but also lead him into every minute Circumstance of their *Embalming*.

Their wonderful Works in Architecture

First then of *Thebes*, a very rich and glorious City, once the Regal Metropolis of all *Egypt*, and built by *Busiris*, who resided in it. It was call'd by the *Egyptians* *Heliopolis*, or the City of the *Sun*, and by *Strabo*, *Diospolis*, or *Jupiter's* City, by reason he was there worshipp'd. It was in circuit about 140 Furlongs, or 17 Miles and an half, and was adorn'd with so many stately Monuments both of Gold, Silver and Ivory, such multitudes of *Colossus's* and *Obelisks*, cut out of entire Stone, such exceeding splendid Temples, Palaces and Tombs of the old *Egyptian* *Pharaohs*, and other such like Ornaments and stupendious Rarities, that it was not only look'd upon to be the most beautiful and stately City of *Egypt*, but of all others in the World; for it is recorded, that not only King *Busiris*,

Thebes

but all his Successors also from Time to Time beautify'd and adorn'd it, and 'tis certain it had in it 20000 Chariots of War, and that there were 100 Stables all along the River, from *Memphis* to *Thebes*, towards *Libya*, each of which was capable of containing 200 Horses. *Pomponius Mela* says, *Thebes* was so exceeding Populous, it could draw out of every Gate 10000 armed Men, and that the Greek Word *Hecatompolis*, which as some think signifies an hundred Gates, according to which, *Thebes* was so call'd by *Homer*, is not to be understood literally, but rather to be explain'd to relate to an hundred Palaces, in which so many Princes had their Residence. *Pliny*, Lib. 36. c. 14. will have the whole City to have stood upon Arches, so made on purpose, that the *Egyptian* Kings might march their Armies this way and that way under the Houses, without being discover'd. In this City were also four Temples, very wonderful for their beauty and largeness, of which, the most antient was 13 Furlongs, or above a Mile and half in circuit, and 45 Cubits high, and had a Wall 24 Foot thick. The Ornaments of this Temple were suitably magnificent both for Cost and Workmanship, and the Fabric continu'd 'till *Diodorus Siculus*'s Time, but the Silver, Gold, and other Ornaments of Ivory and precious Stones, were carry'd away by the *Persians* at such Time as *Cambyses* burn'd the Temples of *Egypt*. ' Here, says *Diodorus Siculus*, Lib. 1. cap. 4. were the wonderful Sepulchres of the antient Kings of *Egypt*, which for State and Grandeur far exceeded all that Posterity could attain to even to this Day. The *Egyptian* Priests say, That in their Sacred Records there were register'd 47 of these Sepulchres, yet which is not only reported by the
Egypti-

‘ *Egyptians*, but by many of the *Grecians* likewise,
 ‘ who travel’d to *Thebes* in the Time of *Ptolemeus*
 ‘ *Lagus*, and wrote Histories of *Egypt*. Among these,
 ‘ one was *Hecatæus*, who agrees with what *Diodorus*
 ‘ relates, viz. That when he was there, which was in
 ‘ the 180th *Olympiad*, there remain’d only 17 of these
 ‘ Sepulchres. Of the first of these, that of King *Osy-*
 ‘ *mandua* was 10 Furlongs in compass, and at the en- Osymandua’s
 ‘ trance, they say, there was a Portico of vari-colour’d Tomb.
 ‘ Marble, 45 Cubits in height and 200 Feet long.
 ‘ Thence going forward, you came into a four square
 ‘ Stone-Gallery, every Square being 400 Feet, sup-
 ‘ ported by Beasts instead of Pillars, each of which
 ‘ was of an entire Stone, 16 Cubits high, and Carv’d
 ‘ after the antique manner. The Roof was also en-
 ‘ tirely of Stone, each Stone being 8 Cubits broad,
 ‘ with an azure Sky all bespangl’d with Stars. Pas-
 ‘ sing out of this, you enter’d another Portico like
 ‘ the former, but more curiously carv’d, and adorn’d
 ‘ with greater variety. At the entrance stood 3 Sta-
 ‘ tues, each of one entire Stone, being the Work-
 ‘ manship of *Memnon* of *Scienitas*. One of these was
 ‘ sitting, whose Foot measur’d 7 Cubits, and in the
 ‘ whole magnitude, exceeded all other Statues in *Egypt*.
 ‘ The other two were much less, reaching but to the
 ‘ Knee, the one standing on the right Hand, and the
 ‘ other on the left, being the Mother and Daughter.
 ‘ This Piece is not only commendable for its great-
 ‘ ness, but likewise admirable for its Workmanship,
 ‘ and the excellency of the Stone, that in so great a
 ‘ Work there was not to be discern’d the least flaw
 ‘ or blemish. Upon the Tomb there was this In-
 ‘ scription :

‘ *I am Osymandua, King of Kings ; if any would
 ‘ know how Great I am, and where I lye, let him excel
 ‘ me in any of my Works.*

‘ There was likewise at the second Gate another Statue,
 ‘ of the Mother by her self, of one Stone, 20 Cubits
 ‘ high ; upon her Head were plac’d Three Crowns, to
 ‘ denote she was both Daughter, Wife and Mother
 ‘ of a King. Near this Portico, they say, there was
 ‘ another Gallery, more remarkable than the former,
 ‘ in which were various Sculptures representing his
 ‘ Wars with the *Bactrians*, who had revolted from
 ‘ him, against whom, ’tis said, he march’d with 400000
 ‘ Foot and 20000 Horse, which Army he divided in-
 ‘ to four Bodies, and appointed his Sons Generals of
 ‘ the whole.

‘ In the first Wall might be seen the King assault-
 ‘ ing a Bulwark environ’d with the River, and fight-
 ‘ ing at the head of his Men, against some that made
 ‘ up against him, assisted by a Lion in a terrible po-
 ‘ sture ; which some affirm must be understood to be
 ‘ a real Lion that the King bred up tame, went along
 ‘ with him in all his Wars, and by his great strength
 ‘ ever put the Enemy to flight. Others make this
 ‘ Construction, that the King being a Prince of extra-
 ‘ ordinary Courage and Strength, he was willing to
 ‘ set forth his own Praises and bravery of Spirit, by
 ‘ the representation of a Lion. In the second Wall
 ‘ were carv’d the Captives dragg’d after the King, re-
 ‘ presented without Hands and Privy Members, to
 ‘ signify that they were effeminate Spirits, and had
 ‘ no Hands when they came to fight. The third Wall

‘ re-

represented all sorts of Sculptures and curious Images, in which were set forth the King's Sacrificing of Oxen, and his Triumphs in that War. In the middle of the *Perystilion* or Portico, open to the Air at top, was rear'd an Altar of polish'd Marble, being of excellent Workmanship, and equally to be admir'd for its Magnitude. In the last Wall were two Statues, each of entire Stone, 27 Cubits high, near which three Passages open'd out of the Portico into a stately Room, supported by Pillars, like a Theatre for Music. Every side of the Theatre was 200 Feet square. Here were many Statues of Wood, representing Pleaders and Spectators looking upon the Judges. Those which were carv'd on one of the Walls were 30 in number, and in the middle sat the Chief Justice, with the Image of Truth hanging about his Neck, his Eyes clos'd, and many Books lying before him. This signify'd that a Judge ought not to take any Bribes, but only to regard the Truth and Merits of the Cause. Next adjoyning was a Gallery full of diverse Apartments, in which were all sorts of delicate Meats ready serv'd up. Near this was represented the King himself, curiously carv'd and painted in glorious Colours, offering as much Gold and Silver to the Gods as he yearly receiv'd out of his Mines. The Sum was there inscrib'd (according to the rate of Silver) to amount unto 32 Millions of * *Mina's*, which is about 100 Millions of Pounds Sterling. Next was the Sacred Library, on which were inscrib'd these words, *The Cure of the Mind*. Adjoyning to this were the Images of all the Gods in *Egypt*, to every one of which the

* Every *Mina* is about 3*l*. 2*s*. 6*d*.

‘ the King was making Offerings, peculiarly belong-
 ‘ ing to each of them, that *Osiris* and all his Associates,
 ‘ who were plac’d at his Feet, might understand his
 ‘ Piety towards the Gods, and his Righteousness to-
 ‘ wards Men. Next to the Library was a stately
 ‘ Room, wherein were 20 Beds to set upon, richly
 ‘ adorn’d, in which were the Images of *Jupiter* and
 ‘ *Juno* together with the Kings, and here it’s suppos’d
 ‘ the King’s Body lay interr’d. Round the Room are
 ‘ many Apartments, wherein are to be seen all the
 ‘ Beasts that are accounted Sacred in *Egypt*, very cu-
 ‘ riously painted. Thence you ascend to the top of
 ‘ the Monument or Sepulchre, which having mount-
 ‘ ed, there appears a Border of Gold round the Tomb
 ‘ of 365 Cubits in compass, and one in thickness;
 ‘ within the division of every Cubit were the several
 ‘ Days of the Year ingaven, with the natural Risings and
 ‘ Settings of the Stars, and their Significations, accord-
 ‘ ing to the Observations of the *Egyptian* Astrologers.
 ‘ In this manner they describe the Sepulchre of King
 ‘ *Osymandua*, which seems far to exceed all others both
 ‘ for Magnificence and curiosity of Workmanship.
 Now he who shall seriously consider this, as also sever-
 al other Passages in *Herodotus* and *Diodorus Siculus* of
 the stupendious Works of the *Egyptians*, says *Greaves*
 in his *Pyramidographia*, p. 9. must needs acknowledge,
 that for Magnificence, if not for Art, they far exceed-
 ed the *Grecians* and *Romans*, even when their Empires
 were at the highest pitch and most flourishing: Where-
 fore those *Admiranda Romæ*, collected by *Justus Lipsi-*
us, are hardly admirable, if compar’d with some of
 these. At this Day there is scarce any great Column
 or Obelisk remaining in *Rome* worthy of Note, which
 has

has not antiently been brought hither out of *Egypt*.

Thebes sunk and fell to decay, upon removing the Court to *Memphis*, a great and eminent City, built by *Uchoreus*, as *Diodorus Siculus*, Lib. 1. relates, but *Sandys* says 'twas built by *Ogdoo*, and call'd *Memphis* after the Name of his Daughter, compress'd, as they feign, by *Nilus* in the likeness of a Bull. Hereupon this became the Regal City, and Strength and Glory of all *Egypt*, being exceeding Populous, and adorn'd with a world of Antiquities. It was particularly famous for the Temple of *Apis*, the Subterranean Vaults or Burying-Places, and the Pyramids or stately Sepulchres of the Kings, erected within a few Miles of it.

Memphis.

The God most esteem'd by the *Egyptians*, and ador'd at *Memphis*, was *Apis*, a coal-black Ox, with a white Mark on his Forehead, the figure of an Eagle on his Back, and having Hair on his Tail of two kinds. When this God happen'd to die, none valu'd their Hair, tho', as *Lucian* says, they had as good as *Nisus*, but shav'd it all off in token of their Grief. Also *Diodorus Siculus*, Lib. 1. cap. 6. says, They were then as much concern'd, as at the Death of their own Children, and laid out in the Burial of this God, as much, if not more than all their Goods were worth; for when *Apis* thro' old Age dy'd at *Memphis*, in the Reign of *Ptolemy Lagus*, his Keeper not only spent all the Provision he had heap'd up, in burying him, but also borrow'd of *Ptolemy* 50 Talents of Silver for the same purpose. Nay even in our Time, says the same Author, some of the Keepers of these Sacred Creatures, have lavish'd away no less than 100 Talents, in maintaining them whilst alive. After the pompous Funeral of *Apis* was over, those Priests that had the charge of

The God *Apis*.

of

The Art of Embalming.

of the Matter, sought out another Calf, which they substituted in its stead, with the same Marks as the former; and this pass'd for a great Miracle among them, but certainly it was not difficult for evil Spirits, who might take pleasure in deceiving these People, to represent to a Cow, when she went to Bull, an Ox with those Marks, as *Jacob* made the Goats and Sheep of the same colours, by placing speckl'd Rods before the Eyes of the Dams at the Time of their Coition. Thus, having found an Ox to their Mind, an end was immediately put to all further Mourning and Lamentation, and the young God was led by the Priests thro' the City of *Nilopolis*, fed 40 Days, and afterwards put into a Barge, in a golden Cabbin, transported to *Memphis*, and plac'd in *Vulcan's Grove*. For the Adoration of this Ox, they give this Reason, viz. That the Soul of *Osiris* pass'd into the Ox *Apis*, and consequently into all the rest that were successively substituted in his stead: But some say, the Members of *Osiris*, kill'd by *Typhon*, were thrown by *Isis* into an Ox made of Wood, and cover'd with Ox-Hides (from whence the City of *Busiris* took its Name;) and this, as it is reported, she did, because, as she was in search of her Husband, a very handsome Bull appear'd to her, which she believ'd to be him, and whom she afterwards caus'd to be Honour'd in *Egypt*, under the Figure of that Animal. Many other Things are fabulously reported of *Apis*, which would be too tedious to relate in particular; therefore I need only consider whether the Adoration and Worship of that Creature, came first in use from being the Sepulchre of *Osiris*, or from the Account *Herodotus* in his *Euterpe* gives of the Daughter of *Mycerinus*, bury'd in like manner, which we shall here relate,

Sepulchre of
Osiris.

Of *Mycerinus's*
Daughter.

who
h



M^r V. Gicht Sculp:

To the Honourable
who has been pleas'd to encourage this
his most humble Servant



James Saunderson Esq,
Work, this Plate is humbly dedicated by
Thomas Greenhill.

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late, *viz.* That one of the *Egyptian* Kings, *Mycerinus* by Name, seeing himself depriv'd of Heirs by the Death of his Daughter and only Child, spar'd nothing whereby he might exprefs how fenfibly he was touch'd with this Loss, and consequently endeavour'd to immortalize her Memory, by the moft superb and fumptuous Structure he could poffibly devife. Instead therefore of a Monument he order'd a Palace to be erected for her, with a great Hall in the midft of it, adorn'd with abundance of Figures and Statues, all glittering with precious Stones. After this, he caus'd her Corps to be deposited in a Coffin of incorruptible Wood, fashion'd after the likenefs of an Ox, which was cover'd all over with Plates of Gold, and had a purple Mantle caft over it. The Figure of this Ox was kneeling, having a Sun of Maffy Gold between his Horns, and being enlightn'd by a Lamp hanging before him, whose Flames were fed with a moft odoriferous Oil. Round about the Hall ftood Perfuming-Pans and Cenfes, which continually threw up clouds of fweet Scents and Perfumes. In another Parlour adjoining to this, ftood about 20 great Images, partly naked and carv'd in Wood, which as the Priests report were the Concubines of *Mycerinus*. But fome there are who fpeak otherwife of this Ox and thofe Figures, *viz.* That *Mycerinus* falling in Love with his Daughter ravish'd her, who thereupon hanging herfelf for Grief, her Father bury'd her in this Ox, and the Servants who betray'd the Daughter, and flew the Mother, were represented by thefe Images, as having been acceffary to fuch Wickednefs. This Sepulchral Story, *Porus* has very well delineated in *Porcachius*, after the manner you'll find represented in this firft Plate. But

Subterranean
Caves.

to return to the City *Memphis*, said to have been in circuit about 20 Miles; *Greaves* tells us, there is not now so much as the Ruines of any such Place to be seen, altho' *Monfieur Thevenot* affirms, those pretty near the *Mummies*, enclining towards the *Nile*, are doubtless the Ruines of that City, whose Inhabitants, even at this Day, in imitation of their Ancestors, bury their Dead without the Gates, and consequently make use of the Plain for a Burying-Place. Yet *Sandys* avers, 'tis not likely they should carry their Dead so far, when they have as convenient a place belonging to their City, and this is also agreeable to what some of the Ancients write, *viz.* That on these Subterranean Caves the City *Memphis*, and several other Places thereabouts were built, as on so many Vaults or Arches. Without doubt they bury'd in both places, tho' chiefly in the Plains of *Egypt* and *Libya*, where, in Caves and Grots under Ground, are said to be about 40 Sepulchres of their Kings. In these they were very curious, sparing no cost, but roofing them over like so many great Halls, and dividing them into several Apartments, with Passages out of one into the other, allotting also to each Family or Person, one suitable to his Quality and Expence he had been at in making them. These were like those *Hypogea* of the *Greeks*, or *Cryptæ* of the *Romans*, p. 95, 96. and are thus describ'd by *Sandys*, p. 103. Not far above *Memphis*, near the brow of the *Libyan* Desarts, and straitning of the Mountains, are the Sepulchres or Graves of the anti-ent *Egyptians*, who have been there from the first inhabiting that Country, and who coveted that place of Burial, as suppos'd to contain the Body of *Osiris*. When discover'd, they are to be seen after this manner:

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AND
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*To Nathaniel Long Esq. who has
 been pleas'd to encourage this Work
 this Plate is humbly dedicated by
 His most humble Servant Thomas Greenhill*



ner : By the removal of a certain square Stone (which is very close fitted, and cover'd over with Sand for privacy sake) a descent appears like the narrow mouth of a Well, with holes on each side of the Wall to descend by, yet which are so troublesome, that many, says *Sandys*, who go thither on purpose to see them, refuse to go down into them. Some of these are near 10 Fathom deep, leading into long Vaults, hewn out of Rocks, with Pillars of the same, and which seem to have belong'd to particular Families: Under every Arch lye the Bodies that have been *Embalmd*, &c. Here also are several Pyramids and Obelisks to be seen, adorn'd with *Hieroglyphical* Inscriptions, which set forth the Riches and Power of those Kings; but these we shall more particularly treat of in another place, and therefore here only represent to you the *Ichnography* and *Schenography* of the antient Burial-Places of the *Egyptians*, near the *Pyramids*, out of which the *Mummies* are brought, with a Prospect of *Memphis*, *Babylon*, *Cairo*, &c. The Scituation and Disposition of these, I presume, will appear very plainly describ'd in this second Plate, taken out of *Johannes Nardius*, at the end of his *Lucretius*, with the Mistakes amended.

- A. The Ruines of the antient City of *Memphis*.
- B. The City of *Babylon*, now *Grand Cairo*.
- C. The River *Nile* flowing from *South* to *North*.
- D. A carv'd Stone the Cover of the Well.
- E. The Well or Passage thro' which they descended into the arch'd Chamber.
- F. A Stone-Coffin carv'd with *Hieroglyphicks*, containing another of Wood mark'd G. which that it may be the better seen, is shown in another place, ha-

ving an Image standing thereon, and some Tutelar Gods. At the Well or Passage E. a Servant holding by a Rope, descends with his Master upon his Shoulders, whom having set down at the bottom of the Well, he creeps upon his Belly through a Foramen at H. and then enters into a magnificent arch'd Chamber, in the middle of which is plac'd a Marble-Tomb, F. having a *Mummy* in it. Out of this, many Passages lead into other Chambers, which are so numerous and intricate, the way out is almost as difficult to find, as that of a Labyrinth.

Babylon.

From *Memphis*, the Court of the *Egyptian* Kings is said to have remov'd to *Alexandria*, and afterwards to *Cairo*; but in respect that *Babylon*, now *Cairo*, lies opposite to *Memphis*, as is seen at Letter B, and this second Plate thereby better describ'd, I will begin with that first. This, in opposition to the great City of *Babylon* in *Chaldæa*, built by *Semiramis*, was also for distinction sake call'd the *Egyptian Babylon*: It is said to have been founded by *Cambyfes* the *Persian* Monarch, the first that made this Kingdom stoop to the Yoke of a Foreign Power, and was by him peopled with some *Babylonians* or *Chaldæans* transplanted thither. It stood at some distance towards the *South* of *Cairo*, where now appear nothing hardly but great Mountains of Ruines, among which many of the Christian Temples and Monasteries lye in rubbish. The Castle hereof serv'd long after for a Garrison of three Legions, appointed to defend this Country in the Time of the *Romans*. Adjoyning to this Castle are Store-Houses, suppos'd to be
ies of the Granaries of *Joseph*, which, as they say, he built, and therein laid up Corn against the ensuing Famine.
In

In all they were seven, but now three only are standing, which are also employ'd to the same use: From hence, for the space of 20 Miles up the River, there are nothing but Ruines.

From the Ruines of this City, *Babylon*, Old *Cairo* Old *Cairo*. was rais'd, being heretofore a most stately City, but now in a manner desolate, having been alter'd several Times, as the Conquerors or Lords of the Country thought fit. At length a more convenient and pleasant place of Abode was pitch'd upon, when about half a League off the Old, they built New *Cairo*, which for New *Cairo*. a long Time has been, and at present is, the chief City or *Metropolis* of all *Egypt*. The *Italians* call it *Alcairo*, and others, by way of Excellency, *Grand Cairo*. It is situate on the *East* side of *Nile*, in a very pleasant Plain, at the foot of the rocky Mountain *Muccat*, winding therewith, and representing the form of a Crescent. It stretches, says *Sandys*, p. 92. *South* and *North*, with the adjoining Suburbs, five *Italian* Miles, and is in breadth scarce one and a half where it is broadest; but as to the bigness or circumference of this City, Authors differ very much, because some will have it consist of four Parts, viz. Old *Cairo*, New *Cairo*, *Boulac* and *Charafat*, which, if we compare with *London*, the City of *Westminster* and Borough of *Southmark*, we shall find it at least three times bigger. For it is said, the parts of *Cairo*, together with its Suburbs, are 10 or 12 Leagues in length, 7 or 8 in breadth, and 25 or 30 in circuit, and yet is this City so exceeding Populous, that the People pass to and fro in throngs, altho' the Women, according to the Custom of that Country, seldom or never appear abroad. Once in seven Years 'tis visited with a terrible Pestilence,

lence, infomuch that 1000 or 1500 have dy'd in a Day, nevertheless, if not above 300000 die within the Year, the City is reckon'd to be in good Health, and there is hardly any miss of the Deceas'd. There are said to be in it 18000 Streets, 23000 Mosques, and 200000 Houses, besides several Markets, Exchanges, Hospitals, and other magnificent Structures. Every Street is known by its Name, and fortify'd with a great Gate at each end, which at Night, to prevent Tumults and Uproars, are lock'd up with wooden Locks, and open'd with a Key of the same; for here all the Locks and Keys, even of the City Gates themselves, which are plated with Iron, are made only of Wood. The number of Men, which every Night guard this City, is 28000. There is a *Canal* or *Khalis*, as they call it, which runs the whole length of the City, and conveys thro' it Water from the *Nile*. At the *South* end it is fortify'd with a stately Castle (the Palace of the *Mameluke Sultans*) scituate on the top of a Mountain, overlooking the City and a great part of the Country. It is so large it seems a City of it self, environ'd with high Walls, divided into Partitions, and enter'd by Doors of Iron, and has within it spacious Courts, which in Time past were the places of Exercise. Now the Ruines of those antient Buildings only show how sumptuous they have formerly been, for there are Pillars of solid Marble yet standing, of so immense a Magnitude, that how they came thither is not the least to be wonder'd at. 'Tis not therefore without reason that this City was nam'd *Grand Cairo*, which is reported in great measure to be encompass'd with a Wall, and in which, says *Thevenot*, there are so many curious Things to be seen, that a very large Book might
be

be fill'd with the relation of them. Among some of the extraordinary Things to be seen at *Cairo*, is the artificial way of Hatching Chickens, upon which the aforeſaid Author well obſerves, it might be thought a Fable to relate that Chickens are to be hatch'd without Hens ſitting upon the Eggs, and yet a greater to ſay, that Chickens are ſold by the Buſhel, nevertheleſs they are both true. To effect this, they put their Eggs into Ovens, and heat them with a temperate warmth, which imitates ſo well the natural heat, that Chickens are form'd and hatch'd in them; but for the particular manner of this, I muſt refer you to *Thevenot* in his Travels, p. 144. where it is to be found more plainly deſcrib'd. To *Cairo* are brought, over Land by the *Caravan* from *Mecca*, all ſorts of Perfumes, Aromatics, precious Stones and Gums, ſuch as *Olibanum*, *Frankinſence*, *Mastic*, *Myrrh*, *Amber* and *Opobalsamum*, alſo *Indian* Stuffs, *Indico*, and other rich and valuable Commodities. The *Caravan* conſiſts of many Thouſands of Pilgrims, that Travel yearly to *Mecca*, out of Devotion and for Traffic. That City is diſtant from *Cairo* 40 eaſie Days Journey, ſeparated by a Wilderneſs of Sand, that lies in drifts, and is often dangerous to the Traveller, when mov'd by the Wind, thro' which he is guided in many places by the Stars only, as Ships are in the Ocean. The whole *Caravan* has above 1000 Horſes, Mules and Aſſes, and 500 Camels. Theſe are the Ships of *Arabia*, and their Seas are the Deſarts. The City of *Mecca*, Capital of *Arabia Felix*, lying near the *Red Sea*, is a Place of great Traffic, not only by reaſon of the *Indian Caravans*, that repair thither yearly with their Commodities, but alſo of the Country adjoyning, whoſe precious

The Hatching
of Chickens.

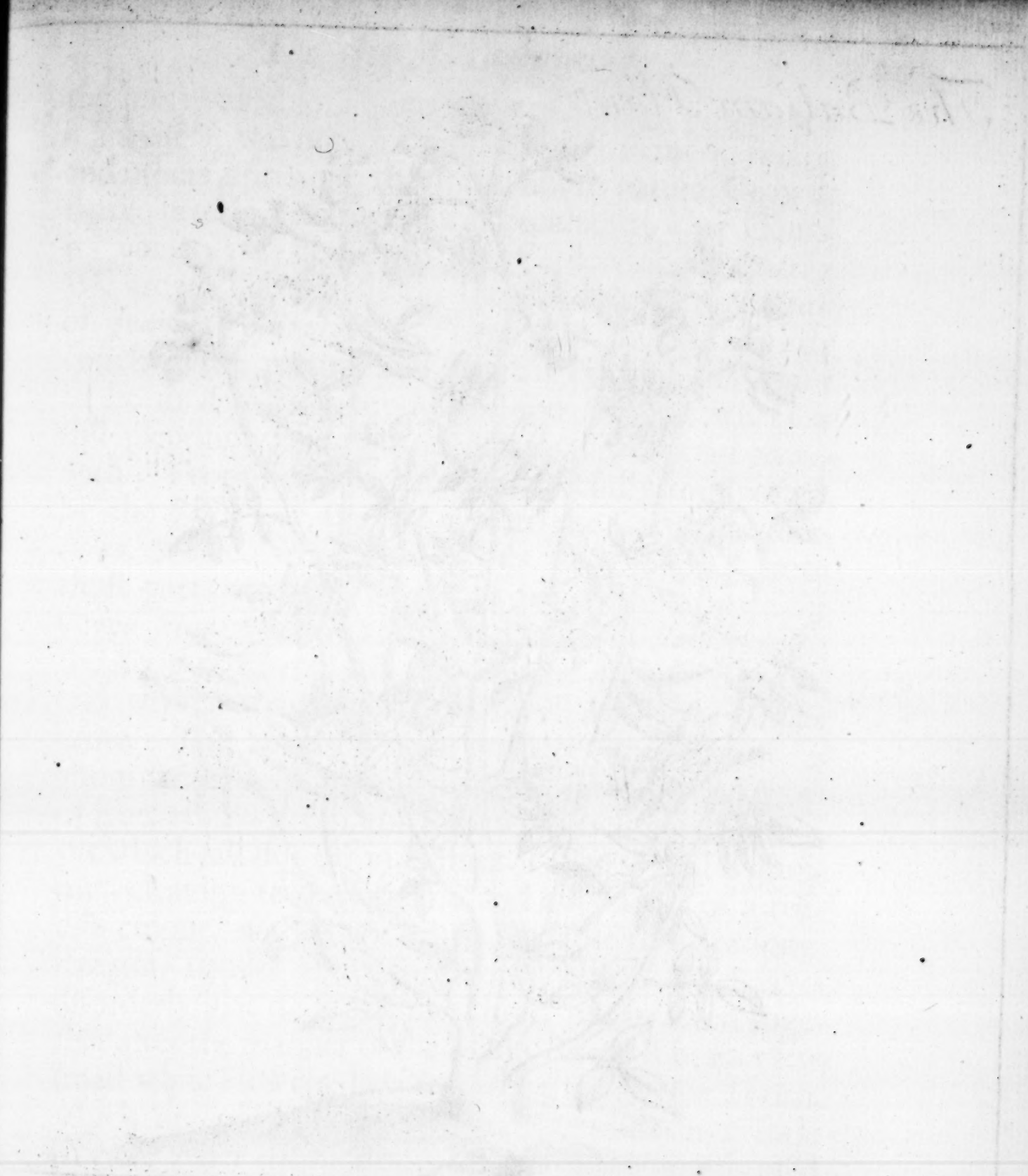
Drugs
brought by the
Caravan.

cious Productions have procur'd it the Name of *Happy*. From hence they go to *Medina Talnabi*, or the *City* of the *Prophet*, where in a little Chappel, lighted by 3000 Lamps that burn there perpetually, lye *Mahomet*, *Omer* and *Haly*, in plain Tombs of the antique Fashion, cut out like Lozenges. That of *Mahomet* (not hanging in the Air as is reported) is cover'd with green, having on the side a Carbuncle as big as an Egg, which yields a marvellous Lustre. These meet again the rest of the *Caravan* at the place appointed, as *Sandys*, p. 97. tells us, who gives the foregoing Account.

Five Miles *North-East* of the City *Cairo*, lyes a Village call'd *El Matharia*, where, in a Garden, is preserv'd the *Balsam Plant* as a great Rarity: Some falsely attribute the natural Production of it to this Country, and some to other Places, tho', truly speaking, 'tis brought from *Mecta* in *Arabia Fælix*, beyond the *Red Sea*, by the *Turkish* Pilgrims when they go to visit *Mahomet's* Tomb, and so has been cultivated in several Places, and renew'd by the same means whenever it dy'd. Thus the *Balsam Plant* grew and prosper'd in *Judæa*, as is attested by *Theophrastus*, *Pliny*, *Justin*, and many more; nay by *Galen* also, who purposely travel'd into *Palæstin* to see and learn the Virtues of this *Balsam* of *Syria*; likewise from the Story of *Cleopatra*, who obtain'd some Plants of *Balsam* from *Herod* the Great, to transplant in *Egypt*. Yet that this Plant was not in *Judæa* before the Time of *Solomon*, that great Collector of Vegetable Rarities, appears from the Account of *Josephus*, who relates how the Queen of *Sheba*, a part of *Arabia*, brought, among other Presents to that King, some Plants of the *Balsam-Tree*, as one of the

Matarea.

The Balsam
Plant.



The Balsam Plant



Tho. Platt. Sculp.

To Mr James

F.R.S. who
pleas'd to encourage this Work,

His most humble Servant



Petiver Apothecary

has been
this Plate is humbly dedicated

Thomas Greenhill

the most valuable Things in her Country ; whereby it appears it was not an original Native Plant of *Judæa*, and others affirm also that it had not its natural Growth there, utterly denying it was peculiar to that Country, or only to be seen in two Gardens about *Fericho*. We are to rely chiefly on the Credit and Authority of *Joannes Veslingius* and *Prosper Alpinus*, who rightly conclude the natural and original Place of this Plant to be in *Arabia*, about *Mecca* and *Medina*, where it still plentifully grows, and Mountains abound therewith. From hence it has been carefully transported, by the *Basha's* of *Grand Cairo*, to the Garden of *Matarea*, where, when ever it dies, it is renew'd from those parts of *Arabia* where it grew, from whence the *Grand Signior* yearly receives a Present of *Balsam* from the *Xeriff* of *Mecca*, still call'd by the *Arabians* *Baleffan*, and whence 'tis suppos'd the *Greek* Apellative *Balsam* arose. The Shrub, which produces this Liquor, is about two Cubits high, with few Leaves, like to those of *Rue*, always green, and somewhat inclining to white, yet which fall not off in Winter. The Wood is gummy, cleaving to the Fingers, and outwardly of a reddish colour, with Branches of the same that are long, streight, slender and odoriferous, with a few Leaves disorderly plac'd, sometimes three, five or seven together, after the manner of the *Mastic-Tree* : It bears a few small white Flowers, like *Acatia* or the *Egyptian* Thorn, which are of a pleasant scent, but fade in a little Time. After the Blossoms follow yellow fine scented Seeds, inclos'd in a reddish black Bladder, very sweet, and containing a yellowish Liquor like Honey: They are bitterish and a little tart on the Tongue, and of the same shape and bigness with the Fruit of the *Turpentine-Tree*,

Ee

in

in the middle thick, and at the ends pointed. The Juice call'd *Opobalsamum*, drops in the Summer-Time from the slit of the infected Bark, which no sooner comes into the Air but it turns whitish, afterwards green, then of a gold colour, and lastly becomes paler. When 'tis first dropp'd 'tis clear, but instantly turns thick and cloudy, and when old grows like Turpentine. 'Tis at first of so strong a Smell, that in many it causes the Head-Ach, and in some a sudden bleeding at the Nose; but this strong and sharp Savour at length changes into a pleasant Scent, which in old *Balsam* is so weak that you can hardly discover any Smell at all.

There is another sort of *Balsam* brought from *Cairo*, in Flasks and Leather-Bottles, which is very odoriferous, yet not the pure Liquor or Gum issuing from the Bark of the aforesaid Tree, but drawn out of the Wood and green Branches by boyling. Another sort is press'd out of the Seeds, and many times sold for the right, tho' not so strong scented nor so bitter in Taste. There is no Medicine more generally us'd by the *Egyptians* than the *True Balsam*, which they esteem a kind of *Panacea* for all Diseases, both external and internal, curing therewith divers sorts of Wounds, as also the bitings of venomous Creatures. They use it moreover as a Preservative against the Plague, and to drive away Agues or Fevers that proceed from Putrifaction. The Seeds and green Branches, are likewise us'd against all Distempers that the *Balsam* it self is: The same Virtue is ascrib'd to the Wood; but the *Balsam*, term'd by the *Greeks*, *Opobalsamum*, is the strongest, the Seed or *Carpobalsamum* more gentle, and the Wood or *Xylobalsamum* the weakest of all. But the

the chief Use of the *Balsam* for our Purpose, is preserving the dead Bodies of Kings and Princes; from which Quality, and on account of its Analogy with *Embalming*, the *Art* it self deriv'd its Name from it, as we shall show hereafter, when we come to speak of its *Etymology*: Its other Virtues, which are very many, together with a more general Description of it, the manner of extracting the Liquor, and the true signs of its Goodness when unsophisticated, I intend to treat of more fully in my *Pharmacopæia*, in the Chapter of *Balsams*, &c. therefore shall here only insert the Draft of this Plant, which is very scarce, taken out of *Prosper Alpinus de Plantis Aegyptiacis*, and represented in our third Plate.

We come next, according to the Method propos'd, to speak of *Alexandria*, so call'd from *Alexander* the Great, who built this City upon a Promontory, thrusting it self into the Sea, by which on the one side, and the Lake *Mareotis* on the other, it is exceeding well defended. Here *Alexander* built himself a large and stately Palace of admirable Workmanship, and all the succeeding Kings of *Egypt* so enlarg'd and beautify'd this City, some with Ports and Arsenals, and others with magnificent Temples, and such like rich Donations, that it was then judg'd by many to be second, if not the first City of the World, being exceeding Populous, and plentifully provided with all sorts of Provisions and other Necessaries. *Diodorus Siculus* tells us, when he was there, he was inform'd by those that kept the Rolls of the Inhabitants Names, that there were above 300000 Freemen, and the King receiv'd above 6000 Talents yearly Revenue. This City *Alexander* peopl'd with *Greeks*, immediately upon his Conquest

Alexandria.

The Art of Embalming.

of *Egypt*, and some of his Successors had their Residence here for 900 Years. This was the *Metropolis* of *Egypt* before *Grand Cairo* was built; but *Alexandria* is now so ruinous, says *Thevenot*, that many Strangers ask where it is even when they are in the middle of it, yet are there such fair remains among the Ruines, as shew it to have been a wonderful Place. One of the finest Things, now to be seen there, are the Walls, which, tho' ruin'd, are so Magnificent, one must needs confess they have been matchless. These Walls are strengthn'd with stately ranks of Pillars, and have 118 great square Towers, with a little one betwixt every two, nay, they are so neatly contriv'd, that there are stately Casemates underneath, which may serve for Galleries and Walks: In each Tower there is a large square Hall, the Vault whereof is supported by great Pillars of *Thebaic* Stone; there are a great many Chambers above, and over all a large Platform, above 20 Paces square. In short, all these Towers are so many Palaces, able to contain 200 Men each. The Walls are several Foot thick, and have every-where Port-holes in them, and formerly encompass'd the antient Town, fortify'd by such Towers. Next to the Walls, the finest piece of Antiquity that has withstood the rage of Time, is the Pillar of *Pompey*, situate about 200 Paces from the City, upon an Eminence or little Hill, whereby it is seen at a great distance: This Pillar stands on a square Pedestal seven or eight Foot high, and each Face about 14 Foot over; the Pedestal is fix'd on a square Base about half a Foot high and 20 broad, made of several Stones cemented together. The Body of the Pillar consists only of one Stone, which some believe to be of

Pompey's Pillar.

of *Granit*; but *Thevenot* and others affirm, 'tis a sort of Cement, which, in process of Time, grew into Stone, or else was cast on the spot, for 'tis aver'd for truth, the Ancients had the Secret of casting Stones. But others absolutely deny this Stone was so made, affirming the antient *Egyptians* got these Pillars and Obelisks, that are to be seen at so many places in *Italy*, at *Saïde*, where they pretend many have been cut out and brought by Water down the *Nile*: If this be true, what extraordinary Barks or Water-Carriages must they have had, to bring so great a weight, and in so large a bulk, as was that of this Pillar, nay, what Engins to raise it on its Pedestal? *Thevenot* says, No Artificer could be found that would undertake to remove it to another place, and that it is 120 Foot high, but *Le Bruyn*, who measur'd it, found it to be but 90, yet as much as six Men could grasp round, which, according to his Calculation is 38 Feet. On the top is a fine Chapter, proportionable to the bigness of the Pillar, but made of a distinct piece of Stone. 'Tis said *Julius Cæsar* erected this Pillar in memory of the Victory he obtain'd over *Pompey*.

At some Paces distant is *Cæsar's Palace*, but all ruin'd, says *Thevenot*, except some Pillars of *Porphiry* that are now entire and standing, yet the Frontispiece is still pretty sound, being a very lovely piece of Architecture. About 80 Paces wide of *Pompey's Pillar* is a *Khalis* or Canal of the *Nile*, dug by the antient *Egyptians* to bring Water to *Alexandria*, which has no other to drink. This, when the *Nile* swells and breaks down a Bank, fills the Cisterns that are purposely made under the City, and which are very magnificent and spacious; for *Alexandria* is all hollow underneath, being an

an entire Cistern, whose Vaults are supported by several fair Marble-Pillars, and upon these Arches the Houses are built. Now this Water of the *Nile*, so convey'd by the *Khalis* under the Town, is by Wheels, with Earthen Pitchers or Buckets, drawn up into the private Cisterns of each House. There are likewise to be seen at *Alexandria* two very stately Obelisks of *Theban* Marble, intermix'd or speckl'd with Veins of various colours: One of these remains entire, but so sunk into the Earth, that it appears without a Pedestal. The other is quite bury'd in the Ground, except the Pedestal only, which is about 10 Foot high; each of these are of one entire Stone, 100 Foot in height and eight in breadth, suppos'd to be larger than those at *Rome*, and mark'd with such like *Hieroglyphical* Figures.

Palace of
Cleopatra.

Near these Pillars or Obelisks are the Ruins of *Cleopatra's* Palace, by whose stately Chambers or Apartments, in some part remaining entire, it may reasonably be conjectur'd, it was a very superb and magnificent Building, as likewise by some remains, still to be seen on the Sea-side, of a Gallery supported by many fair Pillars, and running outwards to the Mouth of the Harbour, so that any one might embark there from the Palace. *Thevenot* tells us, in his Travels to the *Levant*, p. 125. that this City abounds with Marble, Porphiry and *Thebaic Stone* or *Granit*, as also that among the Ruins, there are several very curious Stones to be found, such as *Agats*, *Garnets*, *Emeralds*, &c. like to Medals, some engrav'd with Heads, others with Idols, and some with Beasts, all being different from each other, and serving heretofore for *Talismen* or *Charms*. These are so excellently well wrought,
that

that certainly nothing now-a-days can come up to them, whereby it appears either their Engravers were wonderful Artists, or else they had the Art of casting, or at least of softning Stones; for tho' some of these are so small one can hardly finger them, yet are they nevertheless all engrav'd or otherwise wrought to perfection.

This City of *Alexandria* was likewise very famous for its Academies or Colleges, endow'd with large Revenues, and planted with such Persons as were eminent in Liberal Sciences, who were drawn thither by Rewards, and cherish'd by Favours, thro' which means *Alexandria* became the *Parnassus* of the Muses, and the School of all good Literature. The chiefest and most memorable Place of all these was the *Serapion*, or Temple of the God *Serapis*, for sumptuous Workmanship and magnificent Building inferior to none but the *Roman Capitol*. It had a curious *Portico* of a Mile in length, whereto adjoyn'd a Court of Justice and a Grove: In this last, the Followers of *Aristotle's* Doctrine had a peculiar School, whereof the *Alexandrians*, as *Eusebius* and *Nicephorus* write, would needs impose the Charge on Bishop *Anatolius*, for his extraordinary Knowledge in all Arts. St. *Mark* the Evangelist was here first Divinity-Professor, whose Successor erected a School for *Theology*, wherein, for the advancement of the Christian Religion, several of the most learn'd Men were appointed Readers, who scholastically handled the main and fundamental Points only: Among these was *Pantænus*, who read both Divinity and Philosophy to all such as came to hear him, which, as it is conceiv'd, gave the first hint to the instituting of Universities throughout the rest of Chri-

The Serapion.

Library of
Ptolemy.

Christendom, infomuch that, from so small a beginning, the Schools of *Alexandria* became so great and eminent, that *Nazianzen* gave them the Title of *Παντοίας παιδεύσεως ἐργαστήριον*, *The Shops or Workhouses of all Learning*. Here also *St. Jerom*, *St. Basil*, *St. Gregory* and others were educated, and *Philo-Judæus* likewise became eminent, for in this Academy the *Jews* had a flourishing and populous Synagogue; but what greatly encreas'd the glory of this Assembly, was that most wonderful Library of *Ptolemy Philadelphus*, Son of *Ptolemeus Lagus*, the second of that Name of the Line of the *Egyptian* Kings, first establish'd by him, and afterwards augmented and enrich'd by his Successors; for this King being an exceeding Lover of all Arts and Sciences, he, with great Labour and much Expence, made a Collection of all manner of Books, as well in Divinity as in all Arts, Sciences, History, and the like, some of which he obtain'd from *Greece* and other places, but the *Pentateuch*, and the rest of the Old Testament, he procur'd from *Judæa*. Then wrote this King to *Eleazer* the High Priest, to send him six out of every Tribe to Translate this Book for the common Use. These *Ptolemy* receiv'd at *Alexandria* with exceeding great civility, and erected several convenient Mansions for them, wherein every one was by himself to Translate the Holy Law, which they so perform'd, according to the Testimonies of *Josephus*, *Clemens Alexandrinus*, *Eusebius Nicephorus*, *St. Austin*, and other learned Writers, that they not only us'd the same Sense, but the very same Words also, yet that certainly not without the special Grace and Assistance of the Holy Spirit. Now this is the Translation which bears the Name of *Septuagint* to this very Day. Moreover, this

this King sent to the *Chaldeans*, *Romans* and other Nations for Books, all which he likewise commanded to be Translated into the *Greek* Tongue. One *Phalerius Demetrius*, a Learned *Athenian* Exile, was Keeper of this Library, which amounted, as *Agellius*, *Ammianus Marcellinus* and *Diodorus Siculus* alledge, to 700000 Volumes, and was afterwards from Time to Time very much augmented by the succeeding Kings, 'till at length this invaluable Treasure of *Manuscripts* (for then the *Art* of *Printing* was not so much as thought of) was burn'd in the Civil Wars between *Pompey* and *Cæsar*, in the 183 *Olympiad*, after it had continu'd about 124 Years. This *Cæsar* ever after accounted the greatest of his Misfortunes, that he, who was so great a Lover of Arts and Sciences, should be Cause of the destruction of so incomparable and unparalel'd a *Library*.

Another *Library* was afterwards erected by *Cleopatra* in the *Serapion*, a Building of great Excellency and wonderful Art: This was greatly adorn'd and enrich'd by the assistance of *Marc Anthony*, who acquir'd the *Attalian* and *Pergamean* Libraries, and which continu'd during the Time of the Primitive Christianity; when, in the Days of *Theodosius* the Great, it was demolish'd, as a harbour of Infidelity. Among other remarkable Places in this City of *Alexandria*, was the *Seraglio* call'd *Somia*, belonging to the Palace, famous for its being the Burial-Place of the *Ptolemys*, and of *Alexander* the Great, whose Body lay here inclos'd in a Sepulchre of Gold; but *Cybiosactes* despoil'd it of that precious Cover, after which, it was cover'd with Glafs, and so remain'd to the Time of the *Saracens*, as *Sandys*, p. 87. informs us. Now since the Burial of *Alexander*

The *Serapion* Library.

Alexander's Sepulchre.

the Great was manag'd, in all respects, suitably to his Grandeur, whereby it not only exceeded all others in regard of Expence, State and Pomp, but also in point of curiosity of Workmanship, *Diodorus Siculus*, Lib. 18. cap. 3. thought fit to recommend to Posterity these remarkable and entertaining Matters concerning it, viz. That to *Aridæus*, Bastard Son of *Philip*, and Brother of *Alexander*, whom he succeeded, the care of his Funeral, and preparing a Chariot to convey his Body to the Temple of *Jupiter Ammon*, was committed. First therefore he provided a Coffin of beaten Gold, wrought in form and proportion to his Body: This he fill'd with Aromatic Spices, as well to delight the Senses, as to preserve the Corps from Putrification, and then fitted it exactly with a Cover of Gold, which again was over-spread with a purple Pall, embroider'd with Gold, and near it were plac'd the Arms of the Deceas'd, thereby to represent the Acts of his Life. Then were these plac'd in a Chariot under a Triumphal-Arch of Gold, beset with precious Stones, and supported by Pillars and Chapiters of Gold also, made after the *Ionic* Order. On each side the Arch stood a Golden Image of *Victory* bearing a Trophy, and on the top was a Gold-Fringe of Net-Work, from which hung Bells so large, that they might be heard at a great distance. Under this Portico or Arch was plac'd a four square Throne of Gold, adorn'd with little Coronets of various beautiful Colours. On every side of this Arch, from a Net-Work of Gold, a Finger thick, hung four Tables or Pannels, whereupon were pourtray'd all sorts of Creatures. In the first Table was represented *Alexander* sitting in a Chariot, with a Royal Scepter in his Hand, his Armour-Bearer before

fore him, and his Life-Guards, compleatly arm'd, round about him. In the second follow'd Elephants, adorn'd in their proper Habiliments, on which sat *Indians* before, and *Macedonians* behind, arm'd according to the Customs of their respective Countries. In the third might be seen Squadrons of Horse drawn up in Battalia; and in the fourth appear'd a Fleet order'd in a Line of Battel. At the entrance into this Arch were plac'd Golden Lions, looking sternly towards those that should offer to enter. On the out-side of the Arch, and middle of the Roof, was plac'd on a purple Carpet, a Crown of Gold, so large, that by the reflection of the Sun-Beams, it darted such an amazing splendor and brightness, that at a distance it appear'd like a flash of Lightning. The whole Work was set upon two Axel-Trees, the ends of which were likewise of Gold, representing Lions Heads with Darts in their Mouths. The whole Machine was mov'd by four Wheels, whose Spokes and Naves were also over-laid with Gold, and there were four Poles to draw it by, to each of which were yok'd 16 of the largest and finest Mules that could be got, in all 64. Every Mule was adorn'd with a Crown of Gold, Bells of Gold on either side their Heads, and rich Collars about their Necks, set off and beautify'd with precious Stones. After this manner did the Chariot set forth, the sight of which was more stately and pompous than can be imagin'd, so that its Fame brought together Multitudes of Spectators; for the People out of every City, whither it was coming, met it, and then ran back again before it, never satisfy'd with the delight they took in gazing on it; and, suitable to so stately a Show, attended a vast company of Workmen and Pioneers to clear the way for its Passage.

The Art of Embalming.

Thus *Aridæus* (who spent two Years in Preparations for it) brought the King's Body from *Babylon* to *Egypt*. *Ptolemy*, in Honour to this great King, met the Corps with his Army as far as *Syria*, where he receiv'd and accompany'd it with great Respect and Observance; for he had resolv'd not to conduct it to the Temple of *Jupiter Ammon*, but to keep it in this City which *Alexander* had built, being the most famous almost of any in the World. For this end he built a Temple in Honour of *Alexander*, in greatness and stateliness of Structure, becoming the Glory and Majesty of so great a King; and in this Repository laid the Body, and honour'd his Exequies with Sacrifices and magnificent Shows, agreeable to the State of a Demi-God: Thus much for the glorious Sepulchre and Burial of the greatest Monarch perhaps that ever liv'd. Next we shall take notice of two *Physiological* Observations on the Earth and Water of *Egypt*, made by Father *Vansleb* in his Voyage thither, p. 109. 111. where, speaking of *Alexandria*, he tells us the Earth thereabouts is full of *Nitre*, which is easily prov'd by the following Experiment, *viz.* That if you take a piece of Earth and set it in the hot Sun, it will become white as Snow on that side that is towards the Sun. Also in the *Grand Signior's* Salt-Pits, that are out of this City, near the *Khalis* or Chancel of *Cleopatra*, he took notice of two things very remarkable: *First*, That the Water of *Nile*, the sweetest and freshest in the World, makes a Salt, not only whiter than ordinary, but likewise very excellent. *Secondly*, That this Salt has the taste of Violets. The last thing, but not the least, that I have to say of *Alexandria*, is concerning the famous Isle of *Pharos*, which stands over-against the City, and was formerly

Isle of *Pharos*.

a Mile distant from the Land, but joyn'd to the Continent by *Cleopatra*, on the following occasion, says *Heylin*, p. 849. The *Rhodians*, then Lords of the Sea, us'd to exact some Tribute or Acknowledgement from every Island within those Seas, and consequently from this: Their Embassadors, upon this Occasion, sending to *Cleopatra* to demand this Tribute, she deferr'd it for seven Days, under pretence of celebrating a Solemn Festival, but in the mean Time, by raising huge Dams and Banks in the Sea, both with incredible charge and speed, she united the Island to the Shoar, which finish'd, she sent away the *Rhodians* empty-handed, with this witty Jeer, *That they were to take Toll of the Islands, and not of the Continent.* A Work of great rarity and magnificence this, both for its extent, taking up the space of seven Furlongs, and thence call'd *Heptastadium*, and the incredible speed wherewith it was finish'd. Upon a Promontory hereof, on a Rock, environ'd by the Sea, *Ptolemy Philadelphus* caus'd a Watch-Tower to be built for the benefit of Sailors, (the Seas upon that Coast being very unsafe and full of Flats) to guide them over the Bar of *Alexandria*. This *Pharos* or Watch-Tower was of wonderful height, ascended by Steps, and having many Lanthorns at the top, wherein Lights burn'd nightly, as a Direction to such as sail'd by Sea; yet oftentimes the multitude of Lights appearing a far off as one, and being mistaken for a Star, procur'd contrary effects to the promis'd Safety. This had the repute of the Worlds seventh Wonder, call'd after the Name of the Island, and is at this Day a general Name for such Towers as serve to that purpose. The Materials of it were white Marble, and the chief Architect *Sofratus* of *Gnidos*,
who

who grav'd upon it this Inscription: Sostratus of Gnidos, Son of Dixiphanes, to the Gods Protectors for the safeguard of Sailors. This Inscription he cover'd over with Plaister, and inscrib'd thereon the Name and Title of the King, Founder of this Tower, to the end that when the King's Name should be wasted and wash'd away, his own, which was cut on Marble, might be celebrated to Eternity.

To the South side of the City of *Alexandria*, near the Lake *Mareotis*, wherein the Sepulchres of King *Mæris* and his Wife were Pyramidically built, adjoins the *Labyrinth*, not much inferior to that Structure, as will appear from that Description given by *Sandys*, p. 88. where he tells us, ' That in the midst of this *Labyrinth* were 37 Palaces, belonging to the 37 Jurisdictions of *Egypt*; to which resorted the several Presidents to celebrate the Festivals of their Gods (who had herein their particular Temples, moreover 15 Chapels, containing each a *Nemesis*) and also to advise of Matters of Importance relating to the Public Good. The Passages thereunto were thro' Caves of a miraculous length, full of dark and winding Paths, and Rooms within one another, having many Doors to confound the Memory and distract the Intention, and leading into inextricable Error: Now mounting aloft, and then again re-descending, not seldom turning about Walls infolded within each other, in the form of intricate Mazes, not possible to thred or get out of without a Conductor. The Building was more under Ground than above, being all of massy Stone, and laid with that Art, that neither Cement nor Wood was us'd in any part of the Fabric. The end at length being attain'd, a pair

‘ pair of Stairs of 90 Steps, conducted into a stately
 ‘ *Portico*, supported by Pillars of *Theban* Marble, and
 ‘ this again gave entrance into a spacious Hall, the place
 ‘ of general Conventions. All this Hall was of polish’d
 ‘ Marble, and adorn’d with Statues both of Gods and
 ‘ Men. The Chambers were so dispos’d, that upon
 ‘ their opening, the Doors gave Reports no less terri-
 ‘ ble than Thunder. The first Entrance was of white
 ‘ Marble within, adorn’d throughout with Marble
 ‘ Columns, and divers Figures. *Dedalus* is said to
 have imitated this, in that *Labyrinth* he built in *Crete*,
 yet expressing hereof scarce the Hundredth part; for,
 as *Heylin* observes, it fell as short of the Glories of
 this, as *Minos* was inferior to *Psammiticus* (the Foun-
 der) in Power and Riches. ‘ Who so mounted the
 ‘ top, should see as it were a large Plan of Stone, and
 ‘ withal, those 37 Palaces environ’d with solid Pillars,
 ‘ and Walls consisting of Stone of a mighty size.
 ‘ At the end of this *Labyrinth* stood a square Pyramid
 ‘ of a marvelous breadth and answerable height, be-
 ‘ ing the Sepulchre of King *Ismandes* that built it.
 But who built this *Labyrinth*, and to what end, Au-
 thors differ very much, and *Pliny*, who writes a great
 deal of it, gives no certain Reason why it was made.
 ’Tis said it was first built by King *Petesucus* or *Tithoes*,
 altho’ *Herodotus* affirms ’twas the Work of all the
 Kings, and lastly of *Psammiticus*. The cause of build-
 ing it is as variously reported: *Demoteles* thinks it to
 have been the Palace of *Motherudis*; *Lycias*, that it
 was the Sepulchre of *Mæris* (of which Opinion is also
Diodorus) but most believe ’twas built as sacred to the
 Sun. *Bellonius* thinks it to have been a Sepulchre ra-
 ther than any thing else, for such like magnificent
 Works,

By whom,
 and to what
 end built.

Works, as was also the *Mausoleum*, were commonly rais'd for that end, and *Herodotus* clearly describes this wonderful *Labyrinth* to have been built for a Sepulchre, telling us, ' The Kings of *Egypt*, where they perform'd their Sacred Rites, resolv'd to leave a common Monument of themselves, therefore in that Place, which is a little above the Lake of *Mæris*, and near the City of *Crocodiles*, they built a *Labyrinth*, which *Herodotus* himself saw, and which he says was much bigger than Fame had represented it; for if any one should reason with himself about the Walls and nature of this Work, according to the Narration of the *Greeks*, he would never conceive the Labour and Charge of this *Labyrinth*. The Temple of *Diana* at *Ephesus* is very well worth mentioning, yet are the *Pyramids* far greater, the least of which equals the largest Labour of the *Grecians*; and tho' this *Labyrinth* likewise excels them, yet does the Lake *Mæris*, near which it is built, and the Description of which you have at p. 141. afford much greater admiration. The former of these, viz. the *Labyrinth*, is said to have been for the Sepulchre of those Kings that built it, and for the Sacred *Crocodiles*; and the latter to contain the Sepulcres of King *Mæris* and his Wife.

The Wall
built by *Seso-*
stris.

Not to describe particularly that prodigious Wall built by *Sesostris*, which defended the *East* side of *Egypt*, against the Irruptions of the *Syrians* and *Arabians*, being 1500 Furlongs in length, and extending from *Pelufium* by the Defart as far as *Heliopolis*; we come next to speak of those famous Walls belonging to the City of *Babylon* in *Chaldea*, built by *Semiramis* the Wife of *Ninus*, a Princess, who being naturally of an
high

high aspiring Spirit, was ambitious of excelling all others in glorious Actions. So soon therefore as she had bury'd her Husband *Ninus*, King of *Assyria*, in the Royal Palace, and rais'd over him a Mound of Earth of wonderful bigness, which as *Ctesias* reports, standing at some distance from the City that lay in the Plain, appear'd like a stately Cittadel, being 9 Furlongs high and 10 broad: She provided her self of 2000000 Artists and Workmen to build this City of *Babylon* in one Year, so ordering it that the River *Euphrates* should flow thro' the midst of it, as *Diod. Siculus*, Lib. 2. cap. 1. informs us. She next encompass'd it with a Wall as many Furlongs in circuit as there are Days in the Year, viz. 365: This Wall was 300 Foot high and 75 broad, insomuch that Coaches might meet and turn upon it; She adorn'd it with 250 Turrets of suitable proportion: Then she made a Bridge 5 Furlongs in length, over the narrowest part of the River, and Floor'd it with great Joists and Planks of Cedar, Cypress and Palm-Tree, 30 Foot long: At each end of this Bridge, just on the Brink of the River, she built a Palace, whence she might have a Prospect of the whole City: Then in a low Ground she sunk a four square Pond, every Square being 300 Furlongs and the depth of the whole 35 Foot, lining it with Bricks, cemented together with a sort of *Bitumen* of a very glutinous Nature like *Asphalt*, which work'd out of the Earth so plentifully thereabouts, that it not only supply'd the People with Fuel, but serv'd them also instead of Mortar for their Buildings, and with which both the Palaces and Walls of this City were cemented. Afterwards, by turning the River aside, she made a Passage in the nature of a Vault from one Palace to

Ninus his
Sepulchre.

Babylon in
Caldea.

another, and then let the Water again into its former Channel, which immediately over-flow'd the whole Work, by which means she could go under the River when she had not a mind to pass over it. She likewise made two brazen Gates, one at each end of this Vault, as also Banqueting-Houses of Brass, into which passages were open'd by certain Engines. Here might be seen brazen Statues of *Ninus*, *Semiramis* and all the great Officers, as likewise Armies drawn up in *Battalia*. These Palaces were moreover surrounded with Walls, 30 Furlongs in circuit, with Turrets on them 140 Yards high, on whose Bricks were pourtray'd, before they were burn'd, all kinds of living Creatures, with great Art and curious Painting, particularly a general Hunting of all sorts of wild Beasts, each Beast being four Cubits high: Among these was *Semiramis* on Horseback, striking a Leopard thro' with a Dart, and near her *Ninus* her Husband peircing a Lion with his Lance.

Temple of
Belus.

In the middle of the City she built a Temple to *Jupiter Belus* of exceeding great height, by the advantage of which, the *Chaldean* Astrologers observ'd the setting and rising of the Stars. Upon the top of it she plac'd three Statues of *Jupiter*, *Juno* and *Rhea*, all of beaten Gold. That of *Jupiter* was about 40 Foot high, and *Juno* held in her hand a Scepter adorn'd with precious Stones. These three Statues weigh'd 2830 *Babylonish* Talents, and for these Deities, there were plac'd on an Altar of beaten Gold, 40 Cubits long and 15 broad, Censers, Cups and Drinking-Bowls of Gold likewise, weighing at least 3230 Talents. Besides the richness of this City, it was so vast and great that *Aristotle* said, it ought rather to have been call'd

call'd a Country, adding withal, that when the Town was taken, it was three Days before the farthest part had notice of it.

Here likewise was the *Penfil Garden* so much fam'd, The Penfil Garden. being 400 Foot square, with an ascent to it like to the top of a Mountain, and having Buildings and Apartments out of one into another, like a Theatre. Under the Steps of the Ascent were Arches, gradually rising one above another, and supporting the whole Building, the highest Arch upon which the Platform of the Garden was laid being 50 Cubits high, and the Garden it self surrounded with Battlements and Walls 22 Foot in thickness. The whole Fabric was floor'd over with massy Stones, 16 Foot long and 4 broad, and these again cover'd with Reeds run over with *Bitumen*, upon which were laid double Tiles, set together with hard Plaster, and those cover'd with Sheet-Lead, that the wet which should drain thro' the Earth might not rot the Foundation. Upon all these was laid Earth of a convenient depth, which was planted with all sorts of Trees, that for largeness and beauty might delight the Spectators. The Arches had in them many stately Rooms of all kinds, and for all purposes; one of these had a certain Engin, that drew plenty of Water out of the River for watering the Garden, after such manner as none above knew how it was done. This Garden was built in latter Ages by *Cyrus*, at the request of a *Persian* Courtesan, who, coveting Meadows on the tops of Mountains, desir'd the King, by an artificial Plantation, to imitate the Land in *Persia*.

Semiramis built other Cities on the Banks of *Euphrates* and *Tigris*, and likewise caus'd a great Stone

*Obelisk of
Semiramis.*

to be cut out of the Mountains of *Armenia*, 125 Foot in length and 5 in breadth and thickness, which she convey'd to the River by the help of many yokes of Oxen and Affes, and there putting it on board a Ship, brought it to *Babylon*, where she set it up in the most remarkable Place, as a wonderful Spectacle to all Beholders. This from its shape was term'd an *Obelisk*, signifying in *Greek* a *Spit*, and accounted, says *Diodorus*, one of the seven Wonders of the World; from whence we have a very good Argument, that the *Egyptian Obelisks* were cut out of Rocks or Quarries, and not cast as some have suppos'd. *Semiramis* having finish'd these Works, went to the Mountain *Bagistan* in *Media*, which is 17 Furlongs from top to bottom, and there caus'd her own Image to be carv'd on the side of the Rock, and 100 of her Guards with Lances round about her. She also made a Garden on the middle of an exceeding high Rock, and built therein stately Houses of Pleasure, from whence she might have both a delightful Prospect into her Garden, and view her Army encamp'd below on the Plain: Likewise that she might leave behind her a lasting Monument of her Name, she in a short Time, yet at vast expence, made a shorter Passage towards *Ecbatana*, for by hewing down the Rocks, and filling up the Valleys, she laid that Way open and plain, which to this Day is call'd *Semiramis's Way*. She plentifully supply'd *Ecbatana* with wholesome Waters, by means of a Canal she dug, 15 Foot over and 40 Foot deep, beginning from the foot of the Mountain *Orontes*, and as she went thro' *Persia* and *Asia*, she plain'd all along the way before her, levelling both Rocks and Mountains. On the other hand, in Champagne Countries, she

she rais'd Eminences, whereon she either built Towns and Cities, or else Sepulchres for her Officers and great Commanders. Many other wonderful Things were done by this Queen, which seem to exceed common Belief; but as for those more admirable Works of the *Egyptians*, *Herodotus*, *Diodorus Siculus*, *Strabo*, *Pliny* and others are full of Relations of what they have been, and the present Remains of some of them at *Rome* are sufficient Arguments to evince there were such, so that we should but loose Time in endeavouring to prove that which we now hope every one is satisfied of. Our next business therefore must be to enquire how these Arts came first to be found out, and by what means they were accomplish'd and brought to so great Perfection: What these Arts and Sciences were, suppos'd by Authors to have been found out by the *Egyptians*, I have already shown elsewhere, so shall here only add, that *Hermes* or *Mercury* is reported by *Diodorus Siculus* and other Writers, to have been the chief Inventor of them; but as no *Art* was ever invented and compleated at one Time, so neither was it ever invented and perfected by one Person so far, but another could add somewhat more commodious or advantagious to it.

Now, as to the first Invention of Things, I shall consider these three principal Causes: *First*, *Necessity* Arts how first Invented. is said to have been the *Mother* of Invention, by reason it puts Mens Minds upon thinking how to supply their Wants, with such Things, and after such manner as they have most occasion for. *Secondly*, *Unexpected Experiments*, as when you aim and try to find out one Thing, and accidentally light on another: Thus 'tis said *Gun-Powder* and divers other considera-
ble

ble Things have been found out by Chance, and innumerable others by experimental *Chymistry*. *Thirdly*, *Natural Philosophy*, or Observation of the Instincts of all living Creatures, has suggested many noble Thoughts and Fancies to Men, both for Imitation and Invention. Now tho' we cannot assert that Men at first learn'd *Architecture* from the *Beaver*, which builds himself a House for shelter and security in the Winter Time, yet are we certain they took the several Ornaments of Building either from Birds, Beasts and Fishes, or from the Leaves, Flowers and Fruits of Plants. Thus the *Romans* generally us'd the Leaves of * *Acanthus*, and the *Jews* those of Palm-Trees and Pomegranates in their Buildings. Nor is it less probable their Weaving might be found out from the Spider or Silk-Worm, than that the Fish call'd *Nautilus*, or the little Mariner, was *Navigiorum Archetipus*, the first Type or Pattern of a Ship, who when he is to Swim, contracts his Body and Finns into the form of a Galley under Sail. From the sight whereof, some (as *Pliny* conceives) took the first hint of framing a Ship, as from the sight of a Kite flying in the Air, who turns and steers his Body with his Tail (as Fishes also do in the Water) some have devis'd the Stern and Rudder of a Ship. *Idem videntur Artem gubernandi docuisse Caudæ flexibus, in Cælo monstrante Natura quod opus esset in profundo*, *Pliny Lib. 10. cap. 10.* They seem to have taught Men the Art of Steering a Ship by the flexures of their Tails, Nature shewing in the Air what was needful to be done in the Deep. 'Tis also observ'd by that great *Naturalist* Mr. Ray, that the Trunk of a Bird's

* 'Tis said the Ornaments of the *Corinthian* Chapter were invented from seeing a Maid rest her Basket on a Tomb over-grown with this Plant; of which see *Vitruvius*.

Bird's Body does somewhat resemble the Hull of a Ship, the Head the Prow, which is for the most part small, that it may the more easily cut the Air, and the Tail serves to steer, govern and direct its flight. We read there was a Beast in *Egypt* call'd *Cynocephalus*, of a very strange kind, kept in the Temple of *Serapis*, which, during the Time of the two Equinoxes, made Water 12 Times in a Day, and as often in the Night, regularly and at even Spaces of Time; from the Observation of which, they divided the Natural Day into 24 Hours, that Beast being as it were their Clock and Dial, both to divide their Day, and reckon their Hours by. This probably gave *Ctesibius* of *Alexandria* an hint to invent the *Clepsydræ* or Water Glasses, which distinguish'd the Hours by the fall or dropping of Water, as *Clepsammidiæ* or Sand-Glasses did by the running of Sand; and to shew they ow'd the Invention of these Water-Glasses to the *Cynocephalus*, they us'd to carve one on the top of them, as may be seen in *Kircher* in *Mechanica Ægyptiaca*. Now *Egypt* was both in respect of its Scituation as well as natural production of curious Things, a mighty help to the Invention and improvement of Arts and Sciences; for as *Casalius de veter. Ægypt. Ritibus*, p. 35. tells us, *Arithmetic* was first found out by their great Commerce, and *Geometry* from the River *Nile's* Annual over-flowing the Fields, and removing their Bound-Marks, which occasion'd great Disputes among them, so that by the frequent measuring of the Ground it was deriv'd into this Art. And as for *Astrology*, the quality of the Climate and scituation of the Country was such, as gave them an advantage above others, more clearly to discern the rising and setting of the Stars, for by reason of the

per--

*Physic, how
first found out.*

perpetual Serenity of the Air, they found out the Course of the Sun, Moon and Stars, with their Constellations, Aspects and Influences, and moreover by their often Worshipping those Planets, beheld and contemplated them more seriously, and from thence became the most skillful *Astrologers* in the World, as *Firmianus Divin. instit. Lib. 2. cap. 14.* says: Hereby also being made more perspicacious, and observing of natural Things, they invented *Physick*, for, as *Prosper Alpinus, Lib. de Medicina Ægyptiorum* reports, They took the hints of curing divers Diseases from brute Beasts and Animals. Thus *Phlebotomy* or Bleeding was found out from the *Hippopotomos* or River-Horse, which lives in the *Nile*, for when this Beast is grown over fat with continual Gluttony and Gormandizing, he searches out for a sharp pointed Reed on the Banks of the River, and having found one fit for his purpose, sticks it into his Thigh, and wounds a certain Vein there; when having sufficiently emty'd his Plethoric Body by Bleeding, he closes, and as it were plasters up the Orifice with Mud. Also that a certain Bird call'd *Ibis*, about the Banks of *Nile*, first taught the *Egyptians* the way of administering *Clysters*; for this Bird has been often observ'd, by means of his crooked Bill intromitted into the *Anus*, to inject salt Water, as with a Syringe, into its own Bowels, and thereby to exonerate its Paunch when too much obstructed. Dogs are commonly known when Sick to Vomit themselves by eating Grass. Swine, so soon as they perceive themselves ill, refuse their Meat, and so recover by Abstinence. 'Tis reported the wild Goat taught the use of the *Dictamnus*, for drawing out of Darts and healing Wounds, and the Swallow the use of

of *Celandine* for recovering the Sight; whence we may as well infer, that from the diversity of Bodies, such as Flies, Spiders, Gnats, Bees, Pismires, Grasshoppers, Locusts, Frogs, &c. inclos'd in Amber, the *Egyptians* might first learn the Art of *Embalming*; but since these things appear rather Fabulous, and the pleasant Flights of acute Wits and inquisitive Naturalists, than solid Truths to be rely'd on, we must have recourse to the fourth Cause, viz. That their Opinion of the *Metempsychosis* or Transmigration of the Soul, and other such like religious Principles, first oblig'd them to study this Art, and perhaps the known Virtues of *Opobalsamum*, so good against Mortifications and Putrifications, might suggest to them the use of it in preserving the Bodies of Princes, as the Balsamic, Sulphurous and Bituminous Nature of their *Asphalt*, taught them to use that for the poorer sort of People; besides, whatever way it was first found out, it was as easie for them to do it as for us to believe it, says *Gabriel Clauderus* in *Methodo Balsamandi*, p. 41. because they excell'd all other Nations in Learning and Invention, so that by applying themselves with the utmost diligence to the study of this Art, they could not fail of attaining the perfection of it, especially since this Region was, above all others, the best accommodated with an extraordinary fruitfulness and plenty of Aromatic and Medicinal Things, necessary as well for all Physic Uses as for the decent performing of their *Embalming*s. Now *Sandys*, p. 38. tells us abundance of Practitioners in Physic are frequently invited to *Cairo* by the great store of Simples there growing. Add to this the extraordinary Diligence of the *Egyptian* Kings and Priests, both in rewarding Arts and being solicitously intent

How Embalming.

on finding out the Nature of Things themselves, not by indulging Superstition, but by a strict search and scrutiny, not trusting to plausible Appearances, but only to Experiments and Demonstration. To prove this we shall show such infallible Methods for the Invention and Improvement of all Arts and Sciences, that they could not easily miscarry in their Designs; for besides the famous Library of *Ptolemy Philadelphus*, and that in the Temple of *Serapis*, there was at *Cairo*, as *Prosper Alpinus de Medicina Aegyptiorum* relates, a University or place of Study call'd *Gemelhazar*, which paid yearly out of the public Stock of the Academy 300000 pieces of Gold for Books, Food, Stipends, &c.

Goodness of
their Laws.

The Invention of Arts and Sciences may be partly imputed to the goodness of their Laws, and their strictness in observing them; the *Egyptians* alledging this as an undeniable Argument, that the best Laws were made and instituted among them, in that the Native Kings had Reign'd in *Egypt* for the space of above 4700 Years, and that their Country during all that Time had been the most prosperous and flourishing in the World, which could never have been so if the Inhabitants had not been civiliz'd and brought up under good Laws, and a liberal Education in all kinds of Arts and Sciences. To effect this therefore they divided their People into three Orders: *First*, Priests. *Secondly*, Artificers and Husbandmen. And, *Thirdly*, Military Persons or Soldiers. Now each Person strictly keeping to his own Province, Art flourish'd in a right Line, and Sciences were not attack'd by rustic and ignorant Pretenders, but only practis'd by Priests, who were the chief of their Nobility, and liv'd separate from all others least their Learning should be any ways divulg'd. Nor
was

was it lawful for any but Priests Sons to enter the Colleges where these Sciences were taught, whereby the more polite Knowledge was secur'd to the Priests, and mechanic Arts and Trades practis'd only by the inferior People. Now the better to effect and propagate this, they had three Laws that mightily encourag'd the Study and Invention of Arts, on which their chief Felicity depended, as *Diodorus Siculus* witnesses. *First*, In that they honour'd and esteem'd all such as were the first Inventors and Promoters of useful Things. *Secondly*, In that he who pretended to more Arts than one, incurr'd a most grievous Punishment. And, *Thirdly*, In that every one was oblig'd to appear annually before the Governour of the Province to show how he got his Living, which if he could not prove, or was found to subsist by unjust means, he was infallibly punish'd with Death. Thus all Men were employ'd, and every Art carry'd to the highest perfection in the Reign of *Amasis*, who enacted the third Law. Now, as a further Argument of the *Egyptian* Industry, hear what *Fl. Vopiscus* relates of the *Alexandrians*: *Civitas*, says he, [*Alexandria*] *opulenta, dives, fecunda, in qua Nemo vivit otiosus, alii Vitrum conflant, ab aliis Charta conficitur, alii Linyphiones sunt: Omnes certe cujuscunque Artis & videntur & habentur; Podagrosi quod agant habent, habent cæci quod faciant, ne Chiragrici quidem apud eos otiosi vivunt. Alexandria is a plentiful and opulent City, in which none live idle: Some blow Glass, others make Paper, a third sort weave Linnen, and in a word, all have some Trade or Work. Those that have the Gout in their Feet or are Blind have something to do, and even such as have the Gout in their Hands are not idle. This shows how every Art was cultivated: Likewise*

Arts most flourishing in the Reign of *Amasis*.

Alexandria, how Industrious and Flourishing.

Egypt, its
number of Ci-
ties and Inha-
bitants.

How it came
to be so nume-
rous.

their Industry and number of Hands as plainly prove the facility of performing those seemingly incredible and stupendious Works, which has taken us up so much Time to relate; for 'tis said, throughout the whole Country of *Egypt*, in the Reign of *Amasis*, there were reckon'd no fewer than 20000 Cities, and that it was esteem'd the most populous Country of the World. *Diodorus Siculus* tells us it had in it above 18000 Cities, as might be seen register'd in their Sacred Records; and in the Time of *Ptolemy Lagus* there remain'd above 3000. Once, they say, in a general *Census* taken of all the Inhabitants, they amounted to Seven Millions, and even at the Time of *Diodorus*, there were no less than Three Millions of People, which wonderful Encrease some think might be effected by the constant drinking of the *Nile* Water, which had the Virtue of making the *Egyptian* Women Prolific, so as commonly to bring forth three or four Children at a Birth. This may a little abate the wonder, how the Children of *Israel* could multiply to that degree in so short a space, that in 430 Years, from 70 Persons, which came with *Jacob* into *Egypt*, he became a mighty Nation; for it is said, at their departure, there journey'd, from *Rameses* to *Succoth*, about 600000 Men, besides Women and Children. Now how populous the Land from whence they came was, may be collected not only from their commanding such mighty Powers as were under them, but also, as has been before observ'd, from the several Accounts of that Kingdom, given us by *Herodotus* and *Diodorus Siculus*; for it is reported that *Sesac* or *Sesonchis* arm'd 400000 Foot, 60000 Horse and 1200 Chariots against *Rehoboam*, and that King *Cheops* or *Chem-*

Chemnis employ'd 360000 Men in erecting one of the *Pyramids*. 'Tis also farther said, they built other stupendious Works, such as the *Labyrinth*, *Obelisks* *Colossus's*, &c. as not knowing otherwise how to expend their Treasure or employ their People, thro' which means their Kings, by their great Riches and infinite numbers of Men, left behind them such eternal Monuments of their State and Grandure, which altho' they bear the name of *Wonders* to this very Day, as seeming very difficult to have been perform'd, yet were such Works render'd easie enough, if we consider so vast a multitude of Hands as were employ'd about them, and this being rightly consider'd, we may well enough believe what *Herodotus* says of *Egypt*, *That it had more wonderful Works than all the Nations of the World besides.*

By what Means such wonderful Works were perform'd,

Thus having shown how the *Egyptians* were the first Inventors and Propagators of Arts and Sciences, we will next show to what end they built those admirable Structures with so great Labour and Expence, thinking not as *Aristotle*, Lib. 3. *Polit.* who makes them to have been the Works of Tyranny, or as *Pliny*, Lib. 26. cap. 12. conjectures, that they built them partly out of Ostentation, and partly out of State-Policy, to divert their People from Mutinies and Rebellion by keeping them employ'd, but that they erected them as Repositories for their Dead, which they did from a Belief they had of the Immortality of the Soul, and an Opinion they held of the Metempsychosis or Transmigration of it from one Body to another: 'Tis true, those Arguments alledg'd by *Pliny* might be Secondary Motives, yet says *Greaves* in his *Pyramidographia*, p. 45. the true Reason depends upon higher and more weighty

and to what End.

*Theology of
the Egyptians,
or Metempsy-
chosis.*

weighty Considerations, springing from the *Theology* of the *Egyptians*, who as *Servius* shews in his Comment on these words of *Virgil*, Lib. 3. *Aeneid*. where that Poet describes the Funeral of *Polydorus*,

—————*Animamq; Sepulchro*
Condimus—————

believ'd, That as long as the Body endur'd so long should the Soul continue with it, which also was the Opinion of the *Stoicks*: Hence the *Egyptians*, skilful in Wisdom, keep their Dead embalm'd so much the longer, to the end the Soul may for a long while continue with the Body, lest it should quickly pass into another. The Romans acted quite contrary, burning their Dead, that the Soul might suddenly return into the generality of Things, that is, into its own Nature; wherefore, says *Greaves*, that the Body might not either by Putrification be reduc'd to Dust, out of which it was first form'd, or by Fire be converted to Ashes (as the manner of the *Greeks* and *Romans* was) the *Egyptians* invented curious Compositions, besides intombing their Dead in stately Repositories, thereby to preserve them from Rottenness, and render them Eternal. *Nec cremare, aut fodere fas putant, verum arte Medicatos intra penetralia collocant*, says *Pomponius Mela*, Lib. 1. cap. 9. Also *Herodotus* in *Thalia* gives the Reason why they neither burn'd nor bury'd their Dead, for discoursing in his third Book of the Cruelty of *Cambyses*, and his commanding the Body of *Amasis*, an *Egyptian* King, should be taken out of his Sepulchre, be whipp'd and us'd with all contumely; he reports, after all this he order'd it to be burn'd, Commanding that which was not Holy, for the *Persians*

Persians imagin'd the Fire to be a God, and neither the Egyptians nor they were accustom'd to burn their Dead: Fire thought by the Persians a God.
 The Persians, for the Reason before alleg'd, because they conceiv'd it unfit for a God to devour the Carcass of a Man; and the Egyptians, because they were persuaded the Fire was a living Creature, devouring all Things it receiv'd, and after it was satisfy'd with Food, dy'd with that it had devour'd. By the Egyptians a living Creature. Nor was it their Custom to give their dead Bodies to Beasts (as the Hyrcanians were wont to do) but to Embalm or Salt them, not only for this Reason, but also that they might not be consum'd with Worms. The term *ταριχεύειν*, i. e. Salting or Embalming the Dead, us'd by Herodotus, is also us'd by Baruch and Plato. Lucian likewise in his Discourse *de Luctu*, treating of the several kinds of Burial practis'd by divers Nations, says, *The Grecians burn their Dead, the Persians bury them, the Indians anoint them with the Fat of Swine, the Scythians eat them, and the Egyptians (ταριχεύει) Embalm them*: Which manner likewise is alluded to by M. Aurelius Antoninus, under the word *ταριχεύει*: His Words are these, *That which the other Day was excrementitious Matter, shall within few Days either be ταριχεύει, an Embalm'd Body, or down right Ashes*; in the one expressing the Custom of the Egyptians, and in the other that of the Romans. By Salting or Embalming the Soul, according to the Belief of the Egyptians, was oblig'd to abide with the Body, and the Body on its part became as durable as Marble, in-somuch that Plato, who liv'd in Egypt with Eudoxus no less than 13 Years, as Strabo witnesses, brings it for an Argument, in his *Phædon*, to prove the Immortality of the Soul, thro' the long duration of these Bodies, which surely would have been yet more conclusive with

Egyptians be-
liev'd the Re-
surrection.

with him, could he but have imagin'd they should have continu'd so solid and entire even to this Day, as we find many of them are: *For this Reason St. Austin truly affirms the Egyptians had a Belief of the Resurrection, in that they carefully preserv'd their Dead; for they had a Custom among them of drying up the Bodies, and rendring them as durable as Brass: These, in their Language they call'd Gabbares, whence the gloss of Isidore, Gabbares mortuorum in Vulcanius his Edition, or as Spondanus de Cæmet. sacris, Lib. 1. pars 1. cap. 5. reads, Gabbares mortuorum condita Corpora.*

The manner how the *Egyptians* prepar'd and *Embalm'd* these Bodies is very copiously, and by what I observ'd at my being there, says *Greaves* in his *Pyramidographia*, p. 48. faithfully describ'd by *Herodotus* and *Diodorus*; in which Matter, tho' I cannot totally dissent from Mr. *Greaves*, for their Account may be true, yet is it not so copious as they make it, but imperfectly related, or at least so far that some Passages are hardly to be understood or made out, which may easily be allow'd without Reflection on those famous Men, since they treated of the Matter only as *Historians* and not as *Physicians*: My business therefore shall be, after relating their own Words, to reconcile their Differences, explain the Difficulties, and compare the Opinions of *Annotators* and *Physicians* on this *Art*, and lastly, to suggest some new Thoughts, as plausible, and perhaps as true as any, especially since it is all but guess-work, and the true *Art* may have entirely perish'd with the antient *Egyptians*, either by Inundation, Fire, Irruptions of Enemies, or other hostile Devastations. I will begin first with *Herodotus*, whose Words serve as well to shew the several Ceremonies of *Sepulture* as their

their *Embalming*s, and whom we find in his Second Book call'd *Euterpe*, thus speaking of the *Egyptians*:

Their Mourning, says he, and manner of *Burial* are after this kind: When any Man of *Quality* dies, all the Women of that Family besmear their Heads and Faces with Dirt; then leaving the Body at home, they go lamenting up and down the City with all their Relations, their Apparel being girt about them, and their Breasts left naked. On the other hand the Men, having likewise their Cloaths girt about them, beat themselves. These things being done, they carry the dead Body to be Embalm'd; for which, there are certain Persons appointed who profess this Art. These, when the Body is brought to them, shew to those that bring it certain Models of Wood, painted like the Dead Person that is to be Embalm'd. One of these they say is accurately made (which I think not lawful to name;) then they shew a second inferior to it and of an easier Price, and next a third cheaper than the former, and of a very small value, which being seen, they ask them what Pattern they will have the dead Body prepar'd by: When they have agreed on the Price they depart, and those with whom the dead Corps is left proceed to Embalm it after the following manner: First of all they, with a crooked Iron, draw the Brain out of the Head thro' the Nostrils, and then fill up the Cavity with Medicinal Ingredients. Next, with a sharp Æthiopic Stone, they cut up that part of the Abdomen call'd the *Ilia*, and that way draw out all the Bowels, which having cleans'd and wash'd with Palm-Wine, they again rinse and wash with Wine perfum'd with pounded Odours; then filling up the Belly with pure Myrrh and Cassia grossly powder'd, and all other Odours except Frankincense, they sow it up again. Having so done, they salt it up close with Nitre 70 Days,

Herodotus's
Account of the
Egyptian Funerals.

for longer they may not salt it. After this number of Days are over, they wash the Corps again, and then roul it up with fine Linnen all besmear'd with a sort of Gum commonly us'd by the Egyptians instead of Glue. Then is the Body restor'd to its Relations, who prepare a wooden Coffin for it, in the shape and likeness of a Man, and then put the Embalm'd Body into it, and thus inclos'd place it in a Repository in the House, setting it upright against the Wall. After this manner they with great expence preserve their Dead, whereas those who to avoid too great a Charge desire a mediocrity, thus Embalm them: They neither cut the Belly nor pluck out the Entrails, but fill it with Clysters of Oil of Cedar injected up the Anus, and then salt it the aforesaid number of Days. On the last of these they press out the Cedar Clyster, by the same way they had injected it, which has such Virtue and Efficacy that it brings out along with it the Bowels wasted, and the Nitre consumes the Flesh, leaving only the Skin and Bones: Having thus done, they restore the dead Body to the Relations, doing nothing more. The third way of Embalming is for those of yet meaner Circumstances: They with Lotions wash the Belly, then dry it with Salt for 70 Days, and afterwards deliver it to be carry'd away. Nevertheless, beautiful Women and Ladies of Quality were not deliver'd to be Embalm'd till three or four Days after they had been dead. *Ea de causa facientes, ne cum Fæminis isti Salinarii concumbant. Deprehensum enim quendam aiunt coeuntem cum recenti Cadavere Muliebri, delatumq; ab ejusdem Artificii Socio.* But if any Egyptian or Stranger was either kill'd by a Crocodile, or drown'd in the River, the City where he was cast up was to Embalm and bury him honourably in the Sacred Monuments, whom no one, no, not a Relation or Friend, but the Priests

Priests of Nile only might touch, because they bury'd one who was something more than a dead Man.

Diodorus Siculus, Lib. i. relates the Funeral Ceremonies of the Egyptians more distinctly and clearly, and with some very remarkable Circumstances. When any one among the Egyptians dies, says he, all his Relations and Friends, putting Dirt upon their Heads, go lamenting about the City, till such time as the Body shall be bury'd. In the mean time they abstain from Baths and Wine, and all kinds of delicate Meats, neither do they during that time wear any costly Apparel. The manner of their Burials is threefold; one very costly, a second sort less chargable, and a third very mean. In the first, they say, there is spent a Talent of Silver, in the second 20 Minæ, but in the last there is very little Expence. Those who have the care of ordering the Body, are such as have been taught that Art by their Ancestors. These shewing to the Kindred of the Deceas'd a Bill of Expences of each kind of Burial, ask them after what manner they will have the Body prepar'd; when they have agreed upon the matter, they deliver the Body to such as are usually appointed for this Office. First he who has the name of Scribe, laying it upon the Ground, marks about the Flank on the left side, how much is to be cut away. Then he who is call'd the Cutter or Dissector, with an Æthiopic Stone, cuts away as much of the Flesh as the Law commands, and presently runs away as fast as he can: Those who are present persuing him, cast Stones at him, and curse him, hereby turning all the Execrations, which they imagin due to his Office, upon him. For whosoever offers violence, wounds or does any kind of injury to a Body of the same nature with himself, they think him worthy of Hatred; but those who are call'd the Embalmers, they

Diodorus Siculus's Account of the Egyptian Funerals.

The Art of Embalming.

esteem worthy of Honour and Respect: For they are familiar with their Priests, and go into the Temples as Holy Men, without any prohibition. So soon as they come to Embalm the dissected Body, one of them thrusts his Hand thro' the Wound into the Abdomen, and draws forth all the Bowels but the Heart and Kidnies, which another washes and cleanses with Wine made of Palms and aromatic Odours. Lastly, having wash'd the Body, they anoint it with Oil of Cedar and other Things for above 30 Days, and afterwards with Myrrh, Cinamon and other such like Matters; which have not only a power to preserve it for a long Time, but also give it a sweet Smell; after which they deliver it to the Kindred, in such manner that every Member remains whole and entire, and no part of it chang'd, but the beauty and shape of the Face seems just as it was before, and may be known, even the Hairs of the Eye-Lids and Eye-Brows remaining as they were at first. By this means many of the Egyptians, keeping the dead Bodies of their Ancestors in magnificent Houses, so perfectly see the true Visage and Countenance of those that dy'd many Ages before they themselves were born, that in viewing the Proportions of every one of them, and the Lineaments of their Faces, they take as much delight as if they were still living among them. Moreover, the Friends and nearest Relations of the Deceas'd, for the greater Pomp of the Solemnity, acquaint the Judges and the rest of their Friends with the Time prefix'd for the Funeral or Day of Sepulture, declaring that such a one (calling the Dead by his Name) is such a Day to pass the Lake, at which Time above 40 Judges appear, and sit together in a Semicircle, in a place prepar'd on the hither side of the Lake, where a Ship, provided beforehand by such as have the care of the Business, is hal'd up to the

the Shoar, and steer'd by a Pilot, whom the Egyptians in their Language call Charon. Hence, they say, Orpheus upon seeing this Ceremony while he was in Egypt, invent-ed the Fable of Hell, partly imitating therein the People of Egypt, and partly adding somewhat of his own. The Ship being thus brought to the Lake-side, before the Coffin is put on board, every one is at liberty by the Law to ac-cuse the Dead of what he thinks him guilty. Now if any one proves he was an ill Liver, the Judges give Sen-tence the Body shall be depriv'd of Sepulture; but in case the Informer be convicted of false Accusation, then is he se-verely punish'd. If no Accuser appear, or the Information prove false, then all the Kindred of the Deceas'd leave off Mourning, and begin to set forth his Praises, yet say nothing of his Birth (as the Custom is among the Greeks) because the Egyptians all think themselves equally Noble: But then they recount how the Deceas'd was educated from his Youth, and brought up to Man's Estate, exalting his Piety towards the Gods and Justice towards Men, his Chastity and other Virtues, wherein he excell'd; and lastly, pray and call upon the Infernal Deities to receive him into the So-ciety of the Just. The common People take this from the others, and consequently approve all is said in his Praise by a loud shout, setting likewise forth his Virtues in the highest strains of Commendation, as one that is to live for ever with the Infernal Gods. Then those that have Tombs of their own, interr the Corps in places appointed for that purpose, and they that have none, rear up the Body in its Coffin against some strong Wall of their House. But such as are deny'd Sepulture on account of some Crime or Debt, are laid up at home without Coffins: Yet when it shall af-terwards happen that any of their Posterity grows Rich, he commonly pays off the deceas'd Persons Debts, and gets

gets his Crimes absolv'd, and so buries him honourably, for the Egyptians are wont to boast of their Parents and Ancestors that were magnificently bury'd. 'Tis a Custom likewise among them to pawn the dead Bodies of their Parents to their Creditors, but then those that do not redeem them fall under the greatest Disgrace imaginable, and are deny'd Burial themselves at their Deaths.

Reflections
on the Egyptian
Embalming.

Thus far *Herodotus* and *Diodorus Siculus* have given the largest and clearest Accounts of any of the Ancients of the Funeral Ceremonies and *Embalming*s of the Egyptians, but there are still remaining some dubious and difficult Points necessary to be known, for the better understanding this *Art*: We shall make some Quere's and Reflexions thereon, and endeavour to reconcile them by the Opinions of the more refin'd Artists, the modern Physicians.

The Mourning
of the Egyptians.

First then of the Mourning of the Egyptians, by them very strictly observ'd for a long time, and perform'd after the following manner: When any of their Kings dy'd they lamented his Death with a general Mourning, making sad Lamentaions, putting Dirt upon their Heads, rending their Cloaths and beating their Breasts; they shut up their Temples and Markets, and prohibited all Festivals and Rejoycings; they abstain'd from all delicate Meats and costly Apparel, from Baths, Perfumes and Ointments, and neither made their Beds nor accompany'd with their Wives, but express'd all the signs of an extraordinary Affliction, that they could have done for their own Child. This their Mourning continu'd till the Body was bury'd, which was no less than 72 Days, during which, both Men and Women, and those about 2 or 300 in number, went about the City twice a Day without any thing

thing on but a Linnen-Cloath girt about their Bodies, from beneath their Breasts downwards, renewing their Grief, and intermixing the Virtues and Praises of the deceas'd Prince with their Sighs and Outcries. Much the same Ceremonies were observ'd in their private Funerals, some of which we shall insert from the Writings of the famous *Don Antonio de Guevara*, Historiographer to the Emperor *Charles V.* who in his 10th Letter, English'd by Mr. *Savage*, thus writes: ' Of all Nations, ' none we read of made so much ado about their ' Dead as the *Egyptians*, who, when ever a Friend dy'd, ' always shew'd him far more Respect than while he ' liv'd; insomuch that if a Father lost a Son, a Son a ' Father, or one Friend was depriv'd of another, they ' us'd to shave off half their Hair as a *Hieroglyphic* to ' demonstrate they had parted with half of themselves. ' Also the *Egyptian* Women, when their Husbands, ' Children or Relations dy'd, were wont to tear their ' Flesh, and scratch their Faces with their Nails. Like- ' wise the lesser Priests, at the Funerals of the greater, ' were accusom'd to mark their Flesh with red hot ' Irons, either on their Hands, Arms or Breasts, to the ' end that when ever they beheld those Scars they might ' immediately be dispos'd to lament their loss. In ' like manner they had a Custom, that when ever a ' King or Prince dy'd, all his Officers were instantly ' oblig'd to slash themselves with Knives in some visi- ' ble part of their Bodies; insomuch, that he who was ' observ'd to have most Wounds, was always look'd ' upon to be the greatest Mourner. All which Cere- ' monies being in themselves superstitious, and no ' doubt invented by the Devil, forasmuch as the *Egy- ' ptians* were all naturally Necromancers, Magicians, ' Wiz-

‘ Wizzards and Astrologers, and for that they were
 ‘ not only a damage to the Living, but also no Ad-
 ‘ vantage to the Dead; G O D forbad the Children of
 ‘ *Israel* (who living so long in *Egypt*, had contracted
 ‘ many ill Customs from those People) both marking
 ‘ and cutting their Flesh, as appears from *Leviticus* 19.
 ‘ 27, 28. where he Commands the *Israelites* neither
 ‘ to round the Corners of their Heads, nor mar the Points
 ‘ of their Beards: To make any Cuttings in their Flesh,
 ‘ or print any Marks upon it on account of their Dead.

How the E-
 gyptians Em-
 balm'd Bodies.

Thus *Herodotus* and *Diodorus Siculus* having first describ'd the manner of Mourning among the *Egyptians*, they next proceed to give an Account of their *Embalming*s, telling us, That whilst the Ceremonies of Mourning were performing, they carry'd the Dead to be *Embalm'd*, as I suppose, to a certain place appointed for that purpose, where Persons resided who profess'd that Art, being well experienc'd therein, and taught it by their Ancestors. These show'd the Relations or Persons that brought the Body, and had commission for ordering the Funeral, certain Models or Patterns of Wood, painted in the likeness of *Embalm'd* Bodies, being of three several kinds and Prizes, suitable to every one's Condition and Quality; some very Rich and Costly, others of a moderate Price, and a third sort cheaper and of very little Value. Having agreed upon the Sort and Price, they immediately go about *Embalming* the Body, and as *Herodotus* tells us, first of all draw out the Brain, with a crooked Iron, thro' the Nostrils, infusing in its place, by the same way, several Medicaments, which as it is contrary to our Custom of Dissection, that begins with the *Abdomen*, seeing its Contents soonest putrifie and be-

Three diffe-
 rent kinds of
 Embalming.

become offensive even in our cold Country, and much more would do in so hot a Climate as that of *Egypt*, if neglected; so the extraction of the Brain, after the manner propos'd by him, is a very difficult and tedious piece of Work, if possible to be perform'd at all; but his wrong beginning of this Work of *Embalming* is not so material a Mistake, as his amusing us with a Story of drawing forth the Brain thro' the Nostrils with a crooked Iron, (by which I suppose he means some particular sort of Instrument) and not farther explaining himself how or after what manner it was done; and indeed I believe he could not, the thing being in it self unpracticable and ridiculous, which any one skill'd in *Anatomy* will readily agree to. But grant it could be done, the afore-said extraction of the Brain thro' the Nostrils, must nevertheless so dilacerate the cartilagineous parts of the Nose, that the carnous and cutaneous parts would sink, and thereby render the Face deform'd. More agreeable therefore to Reason is what *Gryphius* in *Tract. de Mum. Wratislav.* p. 45. asserts, That it might be more commodiously extracted thro' a large *Foramen*, made in the hinder part of the Head, near the upper *Vertebræ* of the Neck; but that this was not the right way neither, I am thoroughly convinc'd from the Skull of an *Embalmd* Body I have by me, which has no such Apertion. To reconcile therefore this seeming difficulty, I will shew a Method how 'tis possible to be perform'd by a convenient Instrument which I have devis'd, and intend to describe in another Place, contenting my self here to tell you, That by injecting Oil of *Cedar*, or the like corrosive Medicine thro' the Nostrils, or thro' the Ears, by a Passage privately

The Brain
how extracted.

made into the Skull, the Brain may be consum'd and brought away, and the Skull, by injections of spirituous and aromatic Wines, be thoroughly wash'd and cleans'd; and lastly fill'd with melted *Bitumen* or sweet Balsams, that acquire a solid Consistence when cold. And altho' *Greaves* seems well satisfy'd with *Herodotus's* Account, yet is his Observation, p. 49. of his *Pyramidographia*, more agreeable to this Opinion of mine, where he tells us, That having caus'd the Head of one of the richer sort of *Embalm'd* Bodies to be open'd, he found in the hollow of the Skull the quantity of two pounds of Medicament, which had the consistence, blackness and smell of a kind of *Bitumen* or Pitch, and by the heat of the Sun was become soft.

The Scribe
or Designer.

Dissector.

Embalmer's
much hon-
our'd.

Diodorus Siculus begins more methodically with the *Scribe* or *Designer*, an Officer so call'd, who draws upon a piece of Paper, or marks on the Body it self, the part that was to be open'd, viz. The Flank on the left side. Then the *Dissector* made the Incision (*without cutting off any of the Flesh, or running away so soon as he had done*) and thrusting his Hand into the Belly, drew out all the Guts, which, as *Plutarch* writes, were cast into the River Nile, *Tanquam inquinamenta Corporis*, as defiling the Body: But *Diodorus* tells us, The Body was embowell'd by one of the *Embalmer's*, which altho' it appears to me a more filthy and detestable Work than making the Incision, yet he says the *Embalmer's* were highly honour'd and respected, being familiar with the Priests, and entring into the Temples as Holy Men, whereas he excludes the *Dissectors* from out of that number, as performing an odious Operation hateful to all Men. In this distinction however I am apt to think he's either intirely out, or has mistaken it for
just

just the contrary; for, as we have already shown, p. 181. *Anatomy* was not only generally approv'd, but likewise often perform'd by Holy and Great Men, such as the *Egyptian* Priests and Kings, who would either have practis'd or taught better, in case it had been so heinous a Crime as this Author makes it; whence, without doubt, those that did this pious and necessary Office towards preserving the Dead, must needs have been equally honour'd with the *Embalmers*, and what seems yet clearly to confirm this, is that sometimes the *Art of Embalming* has been call'd *Honest Anatomy*.

Now the Instrument with which this Incision was made was an *Ethiopic* Stone call'd *Basaltes*, and so nam'd from its hardness and colour like to Iron, that word in the *Ethiopic* Language signifying Iron, and this Stone being much harder than that Metal, it might very probably be whet to a keen edge or point, and so be ceremonially us'd instead of an Incision-Knife, like as the antient *Jews* were wont to use Knives made of Flints in their Circumcision, *Joshua* 5. 2.

*Basaltes an
Ethiopic Stone.*

As to the Exenteration or Embowelling the Body, we are not to imagine they drew out only the Brain and Guts, but likewise the Lungs, Stomach, Liver, Spleen, and other *Viscera*, except the Heart and Kidnies, which being carnous and fleshy might very likely be left, as being easier to be preserv'd than the moist parts. The former they might probably leave to be *Embalm'd*, as being the principal Bowel of the whole Body, and source of vital Heat (wherefore it has been frequently preserv'd apart by several People) but for what Reason, or out of what Superstition they left the latter I cannot readily conjecture.

*The Embowel-
ling a Corps.*

The Body
stuff'd with
medicinal In-
gredients.

Then having empty'd the Head, Breast and Belly of their Contents, they first wash'd and cleans'd them with Phœnician or Palm-Wine, compounded of aromatic Spices and sweet Odours, and afterwards stuff'd them with a mixture of sweet scented Drugs, Spices and Balsams, such as *Myrrh*, *Aloes*, *Saffron*, *Cassia* or *Cinamon*, *Opobalsamum* and the like, *Frankincense* only being excepted, because that was by them consecrated to their Gods. These Ingredients had not only a power to preserve the Body for a long Time, but also gave it a sweet and agreeable Smell. This done, they sew'd up the Incision or Passage thro' which they drew forth the Bowels; but *Antonius Santorellus* in his *Post-Praxis Medica*, p. 136. not without Reason observes, That tho' Aromatics are of a drying quality, yet as they are likewise heating, they may occasion a Fermentation in the Body; therefore I am apt to think *Myrrh* and *Aloes* were the basis of the Composition, and that Aromatics were us'd only in small quantities, and that rather to conciliate a grateful Odour to the Body than preserve it from Putrifaction. Yet I am not ignorant at the same time of what some alledge of Aromatics, that by their innate balsamic Virtue, by their bitterness and oleaginous Sulphur, or penetrability of their volatil Salts, they resist Putrifaction. Neither am I ignorant of what *Bellonius* affirms, Lib. 2. *De Medicato Funere*, p. 27. that neither *Myrrh*, *Aloes* nor *Saffron* have so much Virtue as to consume the Humidity of a dead Body, nor being hard Bodies can penetrate so far as to enter the Bones and replete their Cavities. Furthermore asserting, That if *Aloes* were us'd in *Embalming* they would give the Body a bitter taste, whereas no Mummies have been ever found to have
such

such a taste; and this is also taken notice of, says the
aforesaid Author, by *Valerius Cordus*, one who wrote
more truly of the *Mummies* than all the Physicians of
his Time had done: But I suppose both these Learned
Men spoke rather from their experience of common
Bodies, *Embalmd* with *Cedar*, *Asphalt* or *Pissasphalt*,
than from the Bodies of Princes and rich Men, which
being *Embalmd* after the best manner, with odorife-
rous and aromatic Gums and Spices, had in that Com-
position a mixture of fine *Aloes*, and this any one will
the readier grant, who considers the manner of the
antient *Jews* or *Hebrews* *Embalming* with *Myrrh*, *Aloes*
and *Cinamon*, which they learn'd of the *Egyptians* by
living so long among them, chiefly differing in this,
That the *Hebrews* Anointed or *Embalmd* their Dead
without Exenteration, thereby intending only to ren-
der the Body sweet and free from Putrifaction for a
short Time, or 'till its Burial, whereas the *Egyptians*
Embowell'd and *Embalmd* theirs for Eternity. But
here still arises another Controversie, viz. What is to
be understood by the Word *Aloes* in Balsamation?
Whether *Agalochum* or *Lignum Aloes*, a Wood of a
very pleasant smell, or *Aloes*, an express'd Juice from
the Leaves of a Plant, a Gum of a strong Odour?
Most Annotators on the word *Aloes*, mention'd in
the Holy Scripture, as in *Prov. 7. 17. Cant. 4. 14. John*
19. 39. interpret it the *Wood Aloes*, being an excellent
sweet scented and aromatic Perfume; and since it is
also of a bitterish Taste, and indu'd with some balsa-
mic Qualities, 'tis not absur'd to think it was us'd to-
gether with other Ingredients in *Embalming*, yet ac-
cording to a physical Judgment in this *Art*, we ne-
vertheless believe that *Aloes*, the Gum or inspissate
Juice

*Myrrh, Aloes
and Cinamon.*

Juice of a Plant, so manifest for its extraordinary and incomparable bitterness and efficacy to resist Putrefaction, was one of the chief Ingredients in their Composition, for otherwise the Scripture would have given a more peculiar signification of the Word, to distinguish the *Wood* from the *Gum*: So that he who determines that both might have been apply'd, one to correct the ill Savour of the other, may commit no great Mistake, or at least if he thinks, that the *Wood* was chiefly us'd in their perfuming Ointments, and the *Gum* in their *Embalming*s.

The Salters
or Pollinctors.

The Body being stuff'd full of aromatic and sweet Odours, they sew'd it up again, and then salted it with *Nitre* for the space of 70 Days, as *Herodotus* relates; yet *Diodorus Siculus* speaks nothing of this Salting, but in its stead substitutes the manner of Anointing: Both which Terms of *Salting* and *Anointing* Authors confound one with another, and under the same denomination express two different Operations or Works, and yet seem to make them perform'd by the same Persons: For those who are said to be the *Embalmers*, are call'd by some *Taricheutæ* or *Salitores*, *a verbo ταριχέω*, *Salire* or *Sale durare*, and by others *Pollinctors*, *ab unguendis Cadaveribus quasi polluti, vel a verbo pollingere, quod est, polliendo ungere, vel Pellem ungere, &c.* whose Office and Business was to exenterate or embowel the Body, to wash and cleanse it, and to salt and anoint it. These again, some say, were much honour'd and respected, and others on the contrary, That they were so abominated that they would not suffer them to live in the City; which latter I am most apt to believe, as performing a very vile and servile Work, therefore might well be look'd upon
as

as polluted Persons. Who then were the true *Embalmers*, properly so call'd, and had in most esteem, I shall anon show; but must first proceed to speak of their *Salination*, and the Virtues and Qualities of *Nitre* and other Salts.

' *Bellonius*, Lib. 3. cap. 8. *De Medicato Funere*, tells ^{*Nitre why*}
' us, the *Egyptians* and other *Eastern Nations*, attribu- ^{us'd in Em-}
' ted very great Virtues to *Nitre* for preserving the ^{balming.}
' Carcasses of the Dead, and that notwithstanding
' other Salts and Aromatics, endu'd with astringent
' and exsiccating Qualities, might have the same Vir-
' tue, yet since none were more efficacious, *Embalmers*
' or *Salters* were wont chiefly to use *Nitre*. Those
' both the *Greek* Historians and Physicians have suffi-
' ciently describ'd, but since they so disagree about
' this, I think it not improper to treat more particu-
' larly of it. First, *Herodotus* tells us, The *Egyptians*
' salted the dead Body 70 Days, and afterwards adds
' the use and reason of it, because, says he, Salt con-
' sumes the Flesh, and leaves nothing behind it but
' Skin and Bones; whence it appears *Nitre* was in very
' great esteem among them for preserving the Dead.
' But now, says *Bellonius*, there is so great scarcity of
' *Nitre* in *Europe*, that no Physician can say he has
' ever seen the true, for certainly a Man may be as
' well cheated in that Salt as in any Drugs now
' commonly us'd. Some there are who promiscuou-
' sly use many Things instead of it, and others that
' as erroneously assert there are two sorts of it, one
' factitious and another natural, and I very much
' wonder that several excellent Physicians should not
' have taken notice, that the *Saltpetre* we now-a-days
' use is not the true *Nitre*: Nor have any of the An-
' cients

' cients distinguish'd *Nitre* into artificial and natural,
 ' one made by Art, and the other a concrete Body
 ' dug out of the Earth; for all *Nitre* is certainly made
 ' by Art, after the manner of other Salts, and not
 ' conceal'd in the Earth, but found above it. Nor is
 ' there any native *Nitre* dug out of the Earth, altho'
 ' it may be made from Water; for Rain-Water be-
 ' ing the purest, lightest and sweetest of all Waters,
 ' makes the best *Nitre*; so likewise does the *Nile*-
 ' Water, which from the force of its Mud, soon con-
 ' denses the *Nitre*. Now to know where *Nitre* may
 ' be found, read *Theophrastus*, Lib. 3. cap. 22. who
 ' gives this as a very plain Argument, That where
 ' *Palm-Trees* grow in plenty, as they do in *Africa*,
 ' *Syria*, and the like Countries, there the Soil will
 ' always be Nitrous; for tho' these Trees require the
 ' circum-ambient Air to be hot, that their Fruits may
 ' ripen, yet they nevertheless covet a salt Soil to re-
 ' frigerate their Roots; whence we may gather that
 ' a Virtue in Earth to make *Nitre* is more wanting
 ' than in Water: But in *Africa* *Nitre* was cheaper
 ' than Salt, for tho' Salt was both artificially made
 ' and dug out of the Rock, yet by reason of a Tax
 ' and Duty upon it, it was not so easie to be got as
 ' *Nitre*, which naturally concreted in the Vallies, and
 ' might be had without any Expence; wherefore the
 ' *Arabians*, who liv'd not far from the Sea, and the
 ' *Egyptians*, who had *Nitre* so cheap among them,
 ' us'd it before Salt, which they were forc'd to seek
 ' for and get in more remote Places; nay, they us'd
 ' to eat *Nitre* with their Radishes and Pot-Herbs, after
 ' the same manner as we now do Salt. And thus, so
 ' soon as the Inhabitants had first made Trial of *Nitre*,
 ' using

‘ using it in their Bread, Pottage, Gruels, with their
 ‘ Flesh and other Food, and finding it wholesom,
 ‘ sought for no other Salt, but us’d *Nitre* in its stead,
 ‘ and taught the neighbouring Countries to do the
 ‘ like. But the *Macedonians* made their Bread with a
 ‘ sort of *Nitre* call’d, *Chalastræum Nitrum*, a *Chalastra* *Chalastræum Nitrum.*
 ‘ *Civitate*, Plin. 13. 10. a pure sort of *Saltpetre*, which,
 ‘ for the most part, they rather chose to make use of
 ‘ than Salt. *Nitre* took its rise in many parts of
 ‘ *Europe*, *Asia* and *Africa*, but Authors know that of
 ‘ one Country from another, by the goodness and bad-
 ‘ ness of it, tho’ *Nitre* in general be commended by
 ‘ all, and *Galen* praises the *Nitre* of *Berenice* of *Pen-* *Nitrum Bereniceum.*
 ‘ *tapolis* in *Egypt*.

‘ Those Springs call’d by *Pliny*, *Fontes amari*, on
 ‘ the Shoar of the *Red-Sea*, would have had but little
 ‘ bitterness, had not the Soil been Nitrous. All the
 ‘ Fountains likewise of *Arabia* are bitterish, by reason
 ‘ of the nitrous Earth thro’ which they pass, and that
 ‘ Lake near the City of *Chalastra* in *Macedon* affords
 ‘ much *Nitre*. Authors call it *Nitri spuma*, *Aphro-* *Nitri spuma.*
 ‘ *nitrum*, and by several other Names. *Galen* orders
 ‘ this stony Matter first to be burn’d, and then levi-
 ‘ gated to a Powder; whereby it plainly appears our
 ‘ *Saltpetre* is not *Nitre*. There is nothing more fre-
 ‘ quently mention’d by *Absyrtus*, in his Book of Farri-
 ‘ ery, than *Nitre*; and it was also us’d by *Ganea*, and
 ‘ the Skilful have observ’d many Things to grow ten-
 ‘ der by *Nitre*, especially the Roots of Herbs, which
 ‘ are also made whiter by it, and Coleworts and Pot-
 ‘ Herbs greener. Some call the Flower of the *Lapis*
 ‘ *Affius*, *Nitre*, a kind of Stone of which Coffins were
 ‘ formerly made, which wasted dead Bodies: “ But I

' would advise the Reader, says *Bellonius*, not to be-
 ' lieve that *Nitre*, which we speak of, to have any
 ' affinity with the Salt commonly so call'd. *Avicenna*
 ' prefers the *Armenian Nitre* before the *Egyptian*, and
 ' *Dioscorides* very much praises the *Nitre of Buna*. The
 ' common People daily use the *Nitre of Turkey*, tho'
 ' we are nevertheless ignorant whence it comes, and
 ' there is nothing more common among the Mer-
 ' chants of *Nitria*, *Memphis*, *Constantinople* and *Da-*
 ' *mascus* than what they vulgarly call *Natron*. It
 ' grows very plentifully in the *Eastern Countries*, and
 ' is much us'd in Dying Silk and Wool. *Serapio* also
 ' confounds *Borax*, which the Goldsmiths use, with
 ' *Nitre*; but *Nitre* is truly made by the benefit of
 ' the Soil and the force of the hot Sun, wherefore
 ' 'tis call'd by some of the *Greeks Halmirhaga*, deri-
 ' ving its Name partly from its bitterish Taste, and
 ' partly from its being got out of the Earth at *Ni-*
 ' *tria*, a City of *Egypt*, so call'd from *Nitre*. At *Nau-*
 ' *cratis* and *Memphis* there are places where *Nitre*
 ' grows, and where the Water is pour'd into it like
 ' Sea-Water into Salt-Pits. Between *Memphis* and *Je-*
 ' *rusalem* we saw a Defart concreted with *Nitre*, from
 ' whence so great a quantity might be taken, that ma-
 ' ny Ships might have been easily laden therewith;
 ' which Defart, so concreted with *Nitre*, was longer
 ' than half a Mile, and when I past by it in the Night-
 ' Time, I thought it had been cover'd with Salt; and
 ' when the Moon shon, it rebounded up to the Pupils
 ' of my Eyes, and dazl'd them with its splendor. In
 ' it Camels, Horses and Mules had left the impressi-
 ' on of their Footsteps, and when I lighted off my
 ' Horse and had cut some of it up, I found it to be of
 ' the

' the same kind which I had before seen at *Memphis*.
 ' *Nitre* therefore is not dug out of a Mountain, or
 ' found in the Cavity of a Subterranean Den, or any
 ' where cover'd with Earth, but gather'd up a con-
 ' crete Body from the surface of a Defart or solitary
 ' Place, and is to be ascrib'd more to the Earth than
 ' Water, by reason the Earth has there a kind of ni-
 ' trous Substance. When Rain, Fountain or the *Nile*-
 ' Water has stood long in a Valley, it at length be-
 ' comes nitrous, by exhaling up to its self a salt Mat-
 ' ter or Substance from the bottom, which afterwards
 ' concretes, with the heat of the Sun, and becomes
 ' much harder than Salt. The whole mass of *Nitre*
 ' is not concreted in one and the same Day, but gra-
 ' dually and by degrees increases and becomes dry.
 ' The first Concretion has no great thickness, but
 ' when wet again with other Water, it adds by
 ' little and little another Covering. This growing
 ' harder and harder, so long concretes that it at last
 ' becomes a Foot and half thick, by which it comes to
 ' pass that the Face of the *Nitre* keeps a certain like-
 ' ness to crusted *Cadmia*; for the whole Mass consists
 ' of right courses in equal Circles, and is not divided
 ' by intricate Windings, which Remark argues, that
 ' *Nitre* arises from a level Superficies or concretes in
 ' a certain solitary Place. Moreover the porous *Ni-*
 ' *tre* is dissolv'd in Water, but so that you cannot see
 ' the least Settlement in it, altho' a great deal of an
 ' earthy Substance be found among it; and as a fur-
 ' ther Argument of the Truth of this, its very Ashes
 ' show it contains in it a great mixture of earthy Par-
 ' ticles; for burning once a Pound of crude *Nitre*, I
 ' found four Ounces of Ashes remain'd, whereas our

Three kinds
of Nitre.

‘ *Saltpetre*, if it but touch Fire, immediately flames,
 ‘ and is in an instant resolv’d into Air; whence we
 ‘ collect, that it consists of very subtil Parts, for ’tis
 ‘ very pungent on the Tongue, has great Tenuity,
 ‘ and plentifully provokes Spittle. There are three sorts
 ‘ of *Nitre*, but that which is of a Rose-colour, or whi-
 ‘ tish and porous like Sponge, such as is brought from
 ‘ the Islands of *Buna*, *Dioscorides* prefers to the rest,
 ‘ being hard and solid for the most part like that of
 ‘ *Egypt*, and which indurates into heaps like Stone,
 ‘ which therefore are call’d by the *Greeks* *Βεροι*, from
 ‘ the resemblance they have to Hills. The second sort
 ‘ of *Nitre* is not so well distinguish’d by *Dioscorides* as
 ‘ by *Galen*, who is thought to have us’d the name of
 ‘ *Spuma Nitri* two ways, first by dividing the words,
 ‘ *Ἀπὸς νιτροῦ*, and secondly, by compounding them in-
 ‘ to *Ἀπὸ νιτροῦ*, which distinction *Pliny* also seems to
 ‘ have observ’d where he calls the *Spuma Nitri* by the
 ‘ *Latin* word *Operimentum*, interpreted by *Avicenna*’s
 ‘ Annotator, *Capistrum Nitri*, not because the *Nitre*
 ‘ ferments or foams up in an old Valley, or that it is
 ‘ in it self a light Froth, but by reason the *Spume* of
 ‘ *Nitre* lyes on the top of the *Nitre*, and flowers of it
 ‘ self in Nitre-Works or Vallies in the Day-Time;
 ‘ for *Nitre* flowers with the Dew which falls in the
 ‘ Night, and then increases its Superficies and is per-
 ‘ fected in the Day-Time, which Covering therefore
 ‘ is rightly call’d by *Avicenna*’s Interpreter *Capistrum*,
 ‘ but better by *Pliny*, *Operimentum*. Of this *Dioscori-*
 ‘ *des* thus writes: ‘ That *Spuma Nitri* is best which is
 ‘ lightest, friable, biting and of a purplish Colour, such
 ‘ as is brought from *Philadelphia* in *Lydia*. The se-
 ‘ cond sort is that of *Egypt*, which likewise is to be
 ‘ had

' had in *Magnetia* in *Caria*. How this Efflorescence
 ' which *Pliny* sometimes calls *Operimentum*, sometimes
 ' *Spuma Nitri*, and at other times *Aphronitrum*, is ge-
 ' nerated, we have shewn before, so shall next show
 ' what *Aphronitrum* is, for I distinguish between *Aphroni-*
 ' *trum* and *Spuma Nitri*, that is, the *Operimentum* or Co-
 ' vering. But *Pliny* confounds *Aphronitrum* and *Ni-*
 ' *trum* together, so that I really believe both *Pliny* and
 ' *Serapio* have taken what they have written of this
 ' Matter from the same Fountains; for *Serapio* speak-
 ' ing of *Nitre* says, There are two sorts of it, one
 ' call'd *Nitre*, which is *Saltpetre*, of a reddish Colour,
 ' saltish and bitterish Taste, soon discovering its burn-
 ' ing Quality, and another sort call'd *Borax*, us'd by
 ' the Inhabitants of *Taya* in working up their Bread,
 ' to make it look clear after 'tis bak'd. But that sort
 ' call'd artificial *Borax* is an incisive and absterfive
 ' *Saltpetre*, made from a nitrous Matter, being a
 ' mixture of Lead and *Kali* mingl'd together and put
 ' over the Fire, and this seems to be nothing else but
 ' that which the Goldsmiths use. *Rhasis* also is in a
 ' manner of the same Opinion with *Serapio*, for he
 ' says, of the two sorts of *Borax*, that which is made
 ' artificially, and is white and froathy, is much better
 ' than that of an earthy colour and dusty. It is from
 ' this that *Tincar* is made and seal'd. *Pliny* has not
 ' omitted to mention this sealing as *Galen* and *Diosco-*
 ' *rides* have likewise done, therefore I will insert his
 ' Words the better to show that his sealing of *Tincar*
 ' is the same with that of the *Arabians*. The next
 ' Age of *Physicians*, says he, deliver'd that *Aphronitrum*
 ' was gather'd in *Asia*, distilling into soft Caves or
 ' Dens, which they call'd *Colycae*, and afterwards dry'd

Borax.

Tincar.

in

' in the Sun. The best sort is that of *Lydia*, which
 ' is very light and friable, and almost of a purplish
 ' Colour, and brought thence in little Cakes or Tro-
 ' chisks, which words seem intirely to answer those
 ' of the *Arabian*; for, What can this Author mean
 ' by Trochisks, but the same thing which *Serapio* calls
 ' little seal'd Pieces? But *Rhasis* adds, That the *Egy-*
 ' *ptian Nitre* was brought in Vessels pitch'd over, least
 ' it should melt; and *Pliny* shows, that the next Age
 ' of Physicians deliver'd it was gather'd in *Asia*. Per-
 ' haps in the Time of *Dioscorides*, and also before his
 ' Time, they did not use to Seal the *Spuma Nitri* and
 ' *Aphronitrum*. *Pliny* gives the Preference to the *Ly-*
 ' *dian*, and, moreover, when he describes the Marks of
 ' chusing it, he gives the same to the *Aphronitrum* as
 ' *Dioscorides* does to his *Ἀφρο νίτρον*. But that I may
 ' speak freely what I know of those three, they all
 ' proceed from the same Mass, altho' from the diffe-
 ' rent Places and Earth, they acquire a different co-
 ' lour, for some are of a Rose-colour, and others white.
 ' The *Operimentum* or Covering falls in *Lydia* and
 ' *Egypt*. The greatest use of *Nitre* in *Laconia* is for
 ' scouring Bodies. But since the Mass of *Nitre*, when
 ' long kept in Houses, consumes and wastes away by
 ' degrees, insomuch that that which was before hard,
 ' becomes gradually soft and crumbling, more-especi-
 ' ally if it be kept in a moist place, nevertheless it does
 ' not discontinue being a Mass or Lump, but only
 ' becomes softer than *Nitre*. Physicians, when they
 ' remark or take notice as it were of a certain kind of
 ' *Metamorphosis*, of that which was before hard, so
 ' easily to become softer, think its Name ought to be
 ' chang'd, and its Virtues ascrib'd apart. But that
 ' which

Lydian Nitre.

' which I have said concerning the alteration of *Nitre*,
 ' I have found true by experience, in some I brought
 ' with me out of the Eastern-Countries; for having
 ' given a great part of it to my Friends, some of them
 ' complain'd it was turn'd to Powder, and others, who
 ' had kept it in a moister place, that it was grown
 ' softer, and had chang'd its Colour. *Pliny*, Lib. 31.
 ' cap. 10. says, The Nature of *Nitre* is not to be
 ' esteem'd very different from Salt, and this he the
 ' more diligently asserts, inasmuch as those Physicians
 ' who have written of it, were ignorant of its true
 ' Nature, altho' none has written more carefully of
 ' it than *Theophrastus*. He says, moreover, some *Nitre*
 ' is made in *Media*, the Vallies growing white and
 ' hoary with dryness. After the Rain or Fountain-
 ' Water is exhal'd from it, it is condens'd by the Soil,
 ' and converted into *Nitre*. Hence appears, as I said
 ' before, that those are very much deceiv'd, who re-
 ' port *Nitre* to be a certain Subterranean Matter like
 ' to Metal. *Pliny* afterwards adds, That the sort of
 ' *Nitre* call'd *Agrium*, in *Thrace* near *Philippi*, is less
 ' mix'd with Earth than any other sort; but I dare
 ' affirm *Nitre* is now no longer made in *Thrace*, for
 ' when I travell'd thither, and to and fro in the *Phi-*
 ' *lippian* Country, that I might see this *Nitre*, I could
 ' find none either about the Ruins of the before-men-
 ' tion'd City or the adjacent Region. The *Chalastrean*
 ' *Nitre* took its Name from the City *Chalastra*. This I
 ' believe to be that sort which *Alexander* call'd *Bucepha-*
 ' *lum*, from the Name of his Horse. Nitrous Waters,
 ' says *Pliny*, are found in many places, but without any
 ' Power of condensing, which agrees with what I have
 ' already said, that all nitrous Waters will not make
 ' *Nitre*,

Chalastrean
Nitrum

Nitrum Chalastricum.

Egyptian Nitre.

‘ *Nitre*; so likewise all nitrous Earth, altho’ Water
 ‘ be pour’d over it, will not make *Nitre*, for ’tis ne-
 ‘ cessary it should have a Virtue of thickning by the
 ‘ Sun, therefore this Virtue is believ’d not to be wanting
 ‘ in the Water, but in the Earth, for ’tis certain *Nitre*
 ‘ may be made out of the lightest, purest and sweetest
 ‘ Water. *Nitre* is very heavy in it self, for it sinks in
 ‘ Water like a Stone. The best *Nitre*, says *Pliny*, is
 ‘ very plentiful in *Macedonia*, and is call’d *Chalastricum*,
 ‘ being white and pure like to Salt. The Lake
 ‘ is nitrous, and out of its middle a sweet Fountain
 ‘ flows; there *Nitre* swims, about the rising of the
 ‘ Dog-Star, for nine Days together, and in as many
 ‘ ceases, then swims again, and afterwards ceases again,
 ‘ by which ’tis apparent the heat of the Sun condenses
 ‘ the *Nitre*, provided the Nature of the Soil be answer-
 ‘ able, as *Pliny* witnesses in these words: The Nature
 ‘ of the Soil is what breeds *Nitre*, as is apparent,
 ‘ in that where it is wanting, neither Salts nor Showers
 ‘ avail any thing. This is also very wonderful, that
 ‘ tho’ the Spring be always seen to flow, yet neither
 ‘ does it increase the Lake nor run over; but if it
 ‘ Rains in those Days in which it is bred, the *Nitre*
 ‘ will become more Salt, and worse if the *North-*
 ‘ Winds happen to blow, for they violently stir up
 ‘ the Mud: In this place indeed ’tis produc’d, but
 ‘ more plentifully in *Egypt*, tho’ a worse sort, for ’tis
 ‘ of a dark colour and stony. It is made almost in
 ‘ the same manner with Salt, only they let the Sea run
 ‘ into their Salt-Pits, but the River *Nile* into their
 ‘ *Nitre*-Works. The *Nile*-Water being drawn off
 ‘ they dry it, and again infuse it in *Nitre*-Water 40
 ‘ Days successively, but if it Rains they add less of
 ‘ the

' the River-Water. So soon as it begins to condense,
 ' it is taken away least it should be dissolv'd in their
 ' Nitre-Works, but if laid up in heaps it will keep.
 ' Thus much *Pliny* speaks of *Nitre*, which abundantly
 ' shows it is no where dug in any Mountain or Soil,
 ' but as I have shown before, immediately so soon as
 ' it has begun to condense, and it Rains, they take it
 ' away, and lay it up in heaps, that it may last, for
 ' otherwise it would be melted by the Rain in their
 ' Nitre-Works. What *Pliny* says afterwards seems
 ' obscure, viz. That the thinnest part of *Nitre* is best,
 ' and consequently the Efflorescence is better, never-
 ' theless the foul sort is useful for some Things, as for
 ' dying Purples, Scarlets, &c. by which words 'tis
 ' evident he means two sorts of *Nitre*, one very fine
 ' call'd *Spuma Nitri*, which he prefers for the best,
 ' and another course, us'd for dying Colours. The
 ' Nitre-Works in *Egypt* are very famous, and were
 ' wont to be only about *Naucratis* and *Memphis*:
 ' The worst are about *Memphis*, for there it lapifies in
 ' heaps, and from that cause many Hillocks are stony,
 ' of which they make Vessels. They also very fre-
 ' quently boil it with Sulphur upon Coals till it is
 ' melted, and use it in those things they would have
 ' keep a long while. There are *Nitre*-Works where it
 ' comes out reddish from the colour of the Earth.
 ' Thus far of *Nitre*; next *Pliny* mightily commends
 ' the Efflorescence of *Nitre*, yet says, The Ancients
 ' deny'd it could be made, but only when the Dew
 ' fell and the *Nitre*-Places were pregnant, but not
 ' when they brought forth, therefore could not be
 ' done by hastning or stirring up altho' it fell. Others
 ' think it was bred by Fermentation, &c. Thus far

Spuma Nitri.

of *Nitre* according to *Bellonius*, *Pliny* and others.

Pickle made
of *Nitre*.

Now this is generally agreed on, that after the Body was stuff'd with sweet Odours, Gums and Spices, it was macerated in a sort of Pickle, the Composition of which, tho' unknown to us, is asserted by most of the Ancients to be made of *Nitre*. Nor is it proper for us, say *Penicher*, *Traite des Embaumentens*, p. 83. to explain one Obscurity by another that is greater; since this *Nitre*, so famous and mightily boasted of by the Ancients, is at this Day a Mystery, for the more one endeavours to show its Origin, by examining the different Descriptions given it, the more reason one has to doubt of its Existence. In the first place, they

Different Opinions
of *Nitre*.

agree not in one point among themselves, either as to its Colour, Figure or Quality; for some say 'tis white, others that 'tis red, and others again that 'tis of a Leaden or Ash-colour: Some there are who will have it of a porous Substance like a Sponge, others that 'tis solid and compact, and others that 'tis shining and transparent like to Glass. Nor do they less disagree about its Virtue than its Form and Colour, for some say 'tis of a cold Nature, and others that it has a Caustic Quality, as *Herodotus*, who says, that it consumes the Flesh in such manner that it leaves nothing but Skin and Bones. Wherefore, after so many Contradictions and different Descriptions of the nature of this Mineral, what can we believe for certain? Have we not just reason to doubt that this *Nitre* is but pretended? How should it come to be invisible if it were a Mineral? And again why should we not have it, if it be produc'd after the manner of our common Salt? The Sun, Moon and other Planets, as also the Earth have not ceas'd since their Creation to obey yearly such

Or-

Orders as the Divine Providence has prescrib'd them, and their Productions have daily been the same from one Age to another. The Earth is the same Matrix for the formation of Vegetables and Minerals, and the Sun has not refus'd its Influences for their Generation. What therefore can be the reason, or by what accident should we at present be depriv'd of so precious a Salt? We cannot see why it should be so lost as never to be repair'd; but it is also reported that the true *Cinnamon*, *Bdellium*, *Costus Amomum*, *Balsamum verum*, *Malobathrum*, *Sal Armoniac*, *Myrrha*, and several Minerals, Gums and Plants are lost, yet certainly it is not so, but only the Knowledge and Use of them lost to many People; or perhaps they may not be found in those places where they were wont to grow, yet may be had in others, which often happens; so that they do not entirely Perish, but only change their Soil, by which means it may come to pass they may not commonly be known, and sometimes it happens they appear with a different Face, by reason of the diversity of the Place and temperature of the Heavens; wherefore, as St. *Chrisostom* rightly concludes, none of those Substances or kinds of Things, which G O D has created from the beginning of the World, have ever been wanting or will ever perish. *Et Benedixit illa DEUS, & dixit, Crescite & multiplicamini: Verbum enim illud in præsentem usq; diem illa conservat, & tantum Tempus præteriit, neq; unum horum Genus imminutum est; nam Benedictio D E I, & Verbum quod dixerat, ut subsisterent & durarent, illis contulit. And G O D Blessed them and said, Be fruitful and multiply: Which Word has preserv'd them even to this present Day, so that the Time only is pass'd away, but not the least kind of them has perish'd; for the*

Blessing of G O D, and the Words which he spake, made them that they should endure for ever.

The Nitre of
the Ancients
the same with
our Saltpetre.

The Nitre therefore of the Ancients so renown'd, may be the same with our *Saltpetre*, as *Schroder* and the learned *Etmuller* think, and *Clarke* more particularly in his *Natural History* of Nitre, p. 12. asserts, That the Nitre of the Ancients is the same with Ours: In which, says he, altho' we dissent from some learned Philosophers, as *Matthiolus*, *Bellonius*, &c. yet are there others as learned with whom we agree, such as *Cardanus*, *Casimirus Siemienowicz Eques Lithuanus*, and more particularly also may be mention'd the Ingenious Mr. *Henshaw*, who has learnedly prov'd this Assertion to the *Royal Society*. But not to inforce this Opinion only by Authority but Reason, we affirm this to be the same from its Nature; for the Thing is yet in Being, and this bearing its Name may not unjustly challenge its Nature: And that this was known to the Ancients (as we affirm their Nitre is to us) the Testimony of *Pliny* plainly evinces, as the before-mention'd learned Author *Casimirus* observes, viz. *Aperte enim Salem hunc, qui in Cavernis sua sponte in Rupium Superficies erumpebat, Florem & Spumam Nitri, Salemq; petrosum vel Petræ nominat.* But the Ancients seem not to observe this 'Αρεῖντος or Efflorescence of Nitre on Walls, and in Houses on Floors, as we do, they having had it in open Fields, tho' we have not, neither was it so much in use with them as with us, and this gave occasion for the new Name of *Sal-petræ* to be given to the old Nitre. Now, tho' by *Pliny's* and other antient Authors descriptions of Nitre, when compar'd with ours, they may seem to differ, yet may it not be a real difference, but only in degrees of purity, the like whereof we may see in
Sugar

Sugar and Salt, which by artificial Refining are made one and the same; and as it bears the same Name, so has it the same Qualities and Virtues, and was antiently us'd both by *Galenists* and *Chymists*. Now it was this no doubt the Ancients us'd in their Aliments instead of common Salt; and 'tis by some affirm'd that *Nitre* or its Salt, separated in the Refining, gives a red colour to Neats-Tongues, Coller'd Beef, Bacon, &c. adding to it also a more savoury Taste, which does thereby both invite and please the Appetite. *Nitre us'd in Cookery.*

Thus far of *Nitre* according to the several Opinions of the before-mention'd Authors; but what the Composition was, where-with the Ancients pickl'd the Body, whether with *Nitre* or Salt, is not as yet determin'd. *Herodotus* and divers others affirm it was salted with *Nitre*, yet some think the Virtue of Salt more commendable, finding it of so great use in preserving Flesh and Fish; others again do not think Bodies become unperishable by Salting, but are only preserv'd for some Months or Years, and if fresh Pickle be not added, or any part of the Body happen to be expos'd to the Air, it soon corrupts and stinks, for the Moisture of the Air dissolves the imbib'd Salt, and this issuing forth the Body soon perishes. This is farther remarkable from a Story of *Baronius* in his Annals, of a Body found in a Subterranean Cave, full of salt Water, in the Mountains of *Saltzburg*, which was whole and incorrupt, the Skin white, the Eyes open and lively, and the whole remaining, with all its parts, firm and hard as a Stone, yet in three Days Time, being as it were impatient of the Air, it turn'd into Water and

A Body found Preserv'd in a Salt-Pit.

*Salt us'd with
Balsamics pre-
serves Bodies.*

perish'd. From this Story we may learn that salted Bodies, altho' they resist Corruption for a short Time, yet at length perish; nevertheless Salt, or such things as are Analagous to it, if us'd with other Balsamics, afford some help in the *Embalming* of Bodies, whereby they are not dispos'd to the same Fluxion, as both Reason and Experience teach, and perhaps *Nitre* being a more solid Body and not so apt to dissolve in the Air, might also on that account be preferr'd by the *Egyptians*. However, whether *Salt* or *Nitre* be to be understood by this Work of *Salination* needs not much to be disputed, since both, by their known balsamic Virtue and innate Siccity, may assist in this Operation, even as in the preparing *English Hams*, &c. we are wont to use them mix'd together, the one perhaps being more peircing and the other more durable, the former to give a grateful Taste, and the latter a pleasant Colour. But, as we cannot readily grant, that the *Salting* us'd by the *Egyptians*, was effectual enough to preserve Bodies without Balsamic Medicines, so neither can we, that any means besides could hinder its Extraction or Dissolution, and therefore I am the more inclinable to think, *First*, That they did not dry-salt the Body, but macerated it in a liquid Pickle, which equally surrounded it every-where, and peirc'd deeper thro' the Pores of the Skin; and when they had let it infuse for a convenient Time, they anointed it with Oil of *Cedar* for 30 Days together, as *Diodorus Siculus* relates, and afterwards with *Myrrh*, *Cinamon* and other Drugs, which Salting and Anointing took up in all 70 Days, according to the Account of *Herodotus*. The latter Ointment was us'd as well to give the Body a sweet Smell as to Preserve it; but, tho' the
for-

former was held of great efficacy for that purpose, yet is it a thing as difficult to recover in these our Times, says *Penicher*, as it is to find out the Composition of the Pickle we have been speaking of, nevertheless we must make some attempt therein. First then, we will take notice of the different Appellations, by which the Ancients have us'd to express this Matter, calling it by the several names of a Gum or Rosin, a Liquor or Juice, an Oil or Ointment, and lastly a Pitch; but which of all these they meant by the Word *Cedria* will be better understood from a Description of that Tree, together with the several sorts of Juices extracted from it, and their Uses and Virtues. 'Tis true, as some Authors have said, a Matter so call'd may be drawn from other Trees, such as *Larch*, *Pine*, *Birch*, *Cypress* and *Juniper*; but that which we mean is from the great *Cedar*, whose Leaves never fall, and which bears Fruit all the Year round. Its Wood, of all others, is esteem'd the least corruptible, and consequently, says *Pierius*, is the *Hieroglyphic* of Eternity. The Ark of the Covenant, the Temple of *Solomon*, and that of *Diana* at *Ephesus*, were all built with it, and for the same reason the *Egyptians* often made their Coffins of it: The Ancients also us'd to anoint the Leaves and Covers of their Books with its Oil, thereby to defend them from Moths, Worms and the injuries of Time, whence it came to be spoken Proverbially of such a one as had deserv'd to be recorded to Posterity, *Cedro digna locutus*, in that his Writings were thereby preserv'd from perishing. Now this Tree affords three or four different sorts of Liquors or Juices: First, A thick, but clear Gum, of a good tho' strong Odour, being a Tear that drops from young *Cedars* after their Barks

Cedria what.

are:

are pill'd off, and this is what they properly call'd

Gum of Cedar. *Cedria.* Secondly, A sort of Liquor drawn from the
Liquor of Cedar. said Wood, call'd by the *Syrians Cedrum*, and which
 are the first droppings of these Branches of *Cedar*
 when one burns them, for that which comes last is

Pitch of Cedar. the *Pitch of Cedar*, being prepar'd after the same man-
 ner with other Pitch, as you may find describ'd in
Bellonius de Medic. Funer. p. 40. Lastly, There is an

Oil of Cedar. *Oil of Cedar*, express'd from the warm'd Fruit of this
 Tree, and call'd by *Pliny* and *Delachampius*, *Cedrelæon*,
 as it were *Cedri-oleum*. These several Liquors have
 been so confounded by Authors, as to have been taken
 indifferently for one another, which perhaps was be-
 cause they have almost all the same Virtues; yet I
 suppose the *Egyptians* might adapt the Use of them
 according to their several Consistencies, and therefore
 employ'd the Gum with other Drugs in stuffing the
 Body, the first distill'd Liquor in their Injections, and
 the *Oil*, as more valuable, for their Anointings; or
 else might use the *Tar* or *Pitch* after the same man-
 ner as *Asphalt* and *Pissasphalt*, for the inferior sort of

Virtues of Cedar. People. Now in respect to the Virtues of *Cedar*, be-
 sides that it heats and drys powerfully, it has likewise
 this particular and remarkable Quality, that after the
 nature of Septic and Escharotic Medicines, it corrodes
 and consumes the Flesh in a very short Time, if ap-
 ply'd to a living Body; but, on the contrary, is a so-
 vereign Preservative for the same Body the very mo-
 ment 'tis depriv'd of Life; for consisting of hot, dry
 and subtil Parts, it consumes all superfluous Humidity,
 the cause of Putrifaction, and thereby preserves the
 dead Body, whereas in living Creatures, being rarify'd
 and put in action by the natural Heat, it disunites
 their

their Parts and consumes them. Those antient Physicians *Dioscorides*, *Galen*, *Paulus*, *Aetius* and *Aegineta* have all asserted, That the Nature of *Cedar* was such as to preserve dead Bodies, but would consume the Living, whereupon, they not without reason have term'd it, *The Life of the Dead*, and *The Death of the Living*. Likewise *Diodorus Siculus* tells us, the *Egyptians* anointed the Bodies they were to *Embalm* with Oil or Ointment of *Cedar*, for the space of 30 Days; whereas, *Herodotus* gives us a quite different Account, how that, without cutting open the Belly and pulling out the Entrails, they injected up the *Anus* Clysters of Oil or Juice of *Cedar*, and then salted the Body 70 Days, at the end of which they squeez'd out the Clysters, which had such Virtue and Efficacy, that they brought away with them all the Guts and Bowels wasted. But in answer to this, *Clauder in Methodo Balsamandi*, p. 58. says, he cannot but believe that this Author had forgot to mention somewhat necessary to be done besides, and *Nardius* laughs at it as a ridiculous Story, to imagine how these Clysters should spare the fleshy Parts, but rot the Bowels. But grant an intire Efficacy to this Balsamic Liquor, thus Clysterwise immitted into the Intestins, yet since it is well known to Physicians, that Medicines, this way exhibited to the Dead, immediately flow out again, the nervous and fibrous Parts, which before were us'd to retain them, operate no longer by reason of their Stupor and defect of Spirits. I cannot see, says *Clauder*, how a Clyster can be contain'd in a dead body so as to perform its Work, or if it should be intruded up by force, it cannot so quickly penetrate to the superior Parts; for it must waste the *Mesentery*, *Liver*, *Spleen*,

Clysters of
Cedar and
their Operation.

Stomach and *Guts* before it can ascend into the Cavity of the Breast, by which time its Contents will be putrify'd, and that more-especially since nothing besides was done to prevent Corruption, but an external *Salt-ing*. Wherefore, as was said before, he must needs have mistaken the Process, and perhaps if Bodies were *Embalm'd* this way with *Cedar* (which *Nardius* utterly denies) without Incision and Exenteration, it might be perform'd by filling the Head, Breast and Belly with Pitch of *Cedar* (the way of doing which I shall hereafter show) and then infusing and macerating the Body in its liquid Juice or Oil: And that the *Egyptians* us'd to *Embalm* Bodies with *Cedar*, appears farther from their preserving *Crocodiles*, *Hawks* and other Animals, which they worshipp'd, with *Nitre* and the *Liquor* of *Cedar*, and afterwards anointing them with odoriferous Unguents, they bury'd them in Sacred Places: *Diodorus Siculus*, Lib. 5. cap. 2. says, the *Gauls* were wont to deposite the Heads of their slain Enemies, that were of any Quality, in Chests, having first *Embalm'd* them with Oil of *Cedar*, &c.

Animals Em-
balm'd with
Cedar.

The third sort of *Embalming*, us'd for the poorer sort of People, was perform'd, as *Herodotus* tells us, by washing the Belly, and then drying it with Salt for 70 Days, after which 'twas deliver'd to be carry'd away. Now, as *Clauder* says, if this was done without Exenteration, it appears the least probable of all, as daily experience shows; therefore we must look on that Historian as too credulous in the Relation of some Things, and perhaps as one that had forgot other Operations to be done, or medicinal Species to be added: But if the Belly was open'd and thoroughly wash'd and cleans'd, the Bowels flung into the River
or

or else bury'd, and the Vessels empty'd of their Blood and Juices, and then the Body salted and dry'd in the Sun, it might propably be render'd very hard and durable, and not liable to dissolve or melt by any Damps or Moisture, *Egypt* being a warm Country, and enjoying a perpetual Serenity of Air, even as Flesh and Fish when salted and dry'd in the Wind, Sun or Smoak, &c. may be preserv'd for some Years, if kept in a dry and warm place. *Diodorus Siculus* speaks nothing of this third sort of *Embalming*, and *Gabriel Clauder*, *Johannes Nardius*, *Bellonius*, and other Physicians assert, there were only two sorts, one for the Rich and Noble, perform'd after a more accurate and costly manner, and another more vile for the poorer Sort; for *Nardius* is of Opinion, that which was suppos'd to be perform'd with *Cedar*, was only a cheat of the *Libitinarii* to pick the Pockets of the richer People; the first sort being perform'd with odoriferous Gums and Spices, and the latter with a strong scented Bitumen call'd *Asphalt*, or for want of that with *Pissasphalt*, which things are not mention'd in the Accounts of *Herodotus* and *Diodorus Siculus* relating to *Embalming*; yet from the ocular Demonstration of several eminent Physicians, and their Experiments and Dissections of such Bodies as are commonly brought over for *Mummies*, it is plainly prov'd they were prepar'd with this Bituminous Matter, therefore we will next describe what that is. Now seeing Authors so much confound *Asphalt* with *Pissasphalt*, and thereby become mistaken even in the word *Mummy*, I think it very necessary to show their differences, they being two sorts of *Bitumen* that were commonly us'd by the *Egyptians* in their *Embalming*s.

Only two
sorts of Em-
balming.

Asphalt.

First then of *Asphalt*, a natural *Bitumen* of a viscous and glutinous Substance, which swims on the surface of the Lake *Asphaltites* in *Palestine* (above 100 Miles from *Damiata* in *Egypt*, whereas *le Bruyn* is grossly mistaken when he makes it but two *Italian* Miles, as before quoted, p. 143.) and being driven by the Winds on the Shoar, there condenses by the heat of the Sun, and becomes tough and hard like Pitch. There is also *Bitumen* found in several other places, as *Dioscorides* relates, viz. in *Phœnicia*, *Babylon*, *Sydon*, &c. But this which comes from the Lake *Asphaltites* in *Judea*, thence call'd *Bitumen Judaicum*, is the best of all, being clean and shining, of a black or purplish Colour, of a strong Smell, and that may easily be burn'd and crumbl'd between the Fingers. With this *Asphalt*

How us'd in Embalming.

were *Embalm'd* those of a middle sort, but by reason it was of too dry a Substance, *Naptha* and liquid *Bitumen*, or *Oleum Petroleum* were usually added to it by melting over the Fire, and then the Body being boil'd therein, the *Embalming* was finish'd according to the accusom'd manner: To this purpose Authors give these Reasons for the use of *Asphalt*, that by its astringent and exsiccating Nature, it restrains that moisture which would lead to Corruption, and no less by its balsamic Quality and Viscosity hinders the fluid Atoms of the Air from penetrating the internal parts of the Body, thereby opening a way for its Dissolution. In like manner the poorer Sort were *Embalm'd* with *Pissasphalt*; made fluid by some of the above-mention'd Oils; and seeing likewise there were said to be two kinds of this, one Natural and another Artificial, we will next enquire into them:

Natural Pissasphalt.

The Natural *Pissasphalt*, according to *Dioscorides*,
Vale-

Valerius Cordus his Commentator, and others, is a kind of *Bitumen* flowing from certain Mountains call'd *Ceraunii Montes* in *Apollonia*, near the City *Epidaurus*, now *Ragusa*, whence being carry'd by the impetuosity of the River, it is cast on the Shoar and there condens'd into Clods, smelling like to a mixture of *Pitch* and *Bitumen*, from whence it came to be term'd by the Greeks *Pissasphaltos*, αἰσσα, vel αἰσα pix, & ἀσφαλτος, *Bitumen*, quasi dicas *Pici Bitumen*, and had the same Virtues with *Pitch* and *Bitumen* or *Asphalt* mix'd together. 'Tis brought in great Plenty from *Valona* to *Venice* for pitching Ships, which it admirably performs if mix'd with the *Pitch* of *Pine-Trees*. 'Tis also brought from *Dalmatia*, being there dug near *Lefina*, not far from *Narenta*, and is likewise found in *Hungary*, where the Inhabitants call it *Fossil Wax*; moreover 'tis to be had in *Transilvania*, and the Germans name it **Erdtwachs** and **Bergwachs**, that is Wax generated in the Earth or Mountains. The Spaniards likewise call it, *Cera de minera*, mineral Wax, perhaps from its Consistency; but the Arabians term it *Mumia*, whence, it may be, *Embalmd* Bodies came to be call'd *Mummies*, from call'd Mummy. their being preserv'd with this *Pissasphalt*, and this we are the more apt to believe, since the true *Asphalt* or *Bitumen Judaicum* was very scarce, nor is it now to be had in the Shops, as some believe, but *Pissasphalt* is sold in its stead. *Brasavolus* thinks those dry'd Bodies of the Arabians and other Nations, brought to us from *Syria* and *Egypt* for *Mummies*, were only fill'd with *Pissasphalt*, inasmuch as being the poorer sort of People in those Countries, they could not be suppos'd to afford the expence of a better *Embalment*, for the Rich and Noble, whose Bodies were *Embalmd* more costly with *Myrrh*,

Myrrh, Aloes, Cinamon, Balsam, Saffron, and the like, were so carefully inclos'd in their private Sepulchres, that it was not only a very difficult matter to get at them, but also more rare to bring any of them over; whereas the Bodies of the Poor and Ignoble, stuff'd only with *Pissasphalt*, of so mean a price and after so slight a manner, were to be come at with little trouble and less suspicion. Thus the *Syrians* and *Egyptians* were wont to condite their Bodies, and the *Arabians* also, from what *Matthiolus* could learn from their Writings, esteem'd *Mummy* to be *Pissasphalt* rather than *Asphalt*, for, as *Avicenna* writes, *Mummy* performs the very same thing as *Asphalt* does, when mix'd with *Pitch*; from whence we may easily conjecture, that the Bodies were only prepar'd with *Pissasphalt*. With this also *Serapio* agrees, who, discoursing of *Mummy*, according to the Authority of *Dioscorides*, delivers the very same words as he does of *Pissasphalt*, affirming, there is *Mummy* or *Pissasphalt* in the Land of *Apollonia*, which, descending from the Mountains by the course of the River, is cast upon its Banks, and there coagulated like Wax, having the Smell of *Pitch* mix'd with *Asphalt*, with some *Fætor*, and its Virtue is like to *Pitch* and *Asphalt* mix'd together, whence 'tis also thought our *Mummy* is rather *Pissasphalt* than *Asphalt*; for altho' *Strabo* says, The *Bitumen Judaicum* was us'd for preserving Bodies, nevertheless he does not deny but they mix'd *Pitch* with *Bitumen*, which makes an artificial *Pissasphalt*; but *Serapio* and *Avicenna* knew these Mixtures very well, since not only the *Syrians*, but, their Countrymen the *Mauritanians* also made use of it. Also that which is sold to us for *Mummy*, is only the Body of an *Egyptian*, *Arabian*, or the like, *Embalmd* with

Bodies only
prepar'd with
Pissasphalt.

Artificial *Pissasphalt*.

with *Pissasphalt*, neither is it always properly so, says *Struppius*, for they sometimes us'd to lay the Bones of a Human Body in their proper places, and pour'd over them melted *Pissasphalt*, which working into the natural form and shape of the Body, they sent over for *Mummy*, and such is that which is brought to us even at this Day, having no particle of *Myrrh*, *Aloes*, *Balsam*, &c. mix'd with it, as manifestly appears from its Smell, Taste and Colour.

Sophisticate
Mummy.

Thus having shew'd how the *Egyptians* preserv'd their Dead after several ways, as by *Salination* with *Aromatics*, *Salination* with *Cedar*, *Asphalt* or *Pissasphalt*, and by *Salination* with *Salt* alone, according to the Accounts of *Herodotus*, *Diodorus Siculus* and the Observations of other Persons upon them, I will next add some other Remarks concerning the Nature of their *Embalming*s, and the respective Works of the several Persons employ'd therein; likewise, the manner of Rouling, Painting and Dressing their Dead, with the Ceremonies of Judging them, ferrying them over the Lake, keeping them in their Houses, setting them at their Tables, pawning them, &c.

First then, we will suppose the *Egyptians* had a certain Temple or Office wherein all Things were kept in order for *Embalming* a Body, to which there belong'd, and where there resided all sorts of Persons who perform'd any particular part of that *Art*, as Washing, Salting, Anointing, &c. or else prepar'd any kind of Necessaries for the Funeral Pomp. Now these were distinguish'd by the several Names of a *Priest* or *Physician*, an *Embalmer* or *Surgeon*, a *Pollinctor* or *Apothecary*, a *Dissector* or *Anatomist*, a *Salinator* or *Salter*, and a *Designer* or *Painter*, also Νεφεγχορμῶν, a Dresser of

An Office of
Emba'ming.

The Art of Embalming.

of the Dead, and *Ἐνταφιαστής*, one that furnish'd all Necessaries for the Funeral, and bury'd the Body, being call'd in *Latin Libitinarius*: That there was such an Office, appears not only from these several Persons, mention'd by *Herodotus* and *Diodorus Siculus*, who were employ'd therein, and either profess'd the *Art of Embalming*, or perform'd some other part belonging to the Funeral Pomp, but is also prov'd from their saying, *That the dead Body was carry'd out to be Embalm'd*, which plainly implies some certain place allotted for that purpose. First therefore, we will suppose

The Clerk. there belong'd to this Office a Clerk, who shew'd, the Friends of the Deceas'd, Patterns of all sorts of things belonging either to the *Libitinarii* or Furnishers of the Funeral, or to the *Curatores Corporis*, the *Embalms*, who having agreed with them after what manner, and at what Price they would have it done, enter'd it into a Book, and took care to see it perform'd accordingly. The President or Head of this College, we take

The Physician. to be one who was both a *Priest* and *Physician*, and therefore was highly Honour'd, and had in the greatest Esteem and Respect. As a *Priest* he was qualify'd to instruct the several Officers in all Funeral Rites and Ceremonies, and confirm the People in the *Metempsychosis*, upon which those Matters were grounded: As a *Physician*, being skill'd in the *Art of Embalming*, and the Nature of all Vegetables and Minerals, he prescrib'd balsamic Medicines and odoriferous Unguents for the *Apothecary* to compound and apply pursuant to his Directions, and instructed the *Surgeon* how to perform the manual Operation. That there was a *Physician* made use of in *Embalming*, appears very plainly from the Second Verse of the 50th Chapter of *Genesis*,

nesis, where *Moses*, speaking of the Death of *Jacob*, says his Son *Joseph* commanded his Servants, the Physicians, to Embalm his Father, and the Physicians Embalm'd *Israel*; where by his Servants, the Physicians, seems to be meant either those properly belonging to his Person, it being antiently a Custom for Princes and Noble Men to have such in their Families to wait upon and take care of them, or by the Repetition *The Physicians Embalm'd Israel*, might be meant those of the Office, since *Joseph*, being Viceroy of *Egypt*, might well command them, they being all his Servants and in subjection to him. This leads me to digress a little in order to give a further Account of the Embalming *Jacob*, whereby will appear how far those Heathen Writers before-mention'd agree with the Scripture. First then there was a great necessity for Embalming *Jacob*, by reason his Body was to be carry'd a great way to his Sepulchre, and both *Herodotus* and *Diodorus Siculus* tell us, there were those in *Egypt* that profess'd the Art of preserving Bodies from Corruption, which 'tis plain was part of the Physicians Employment, for the word *Ropheim* (which we Translate Physicians) constantly signifies in Scripture such as cur'd or heal'd sick Bodies; but the LXX. here aptly enough Translate it *Ενταφιασας*, (those that prepar'd and fitted Bodies for their Interment by Embalming as we, says the Bishop of *Ely*, likewise Translate it) because that was their proper Business; whence 'tis *Pliny*, Lib. 11. chap. 37. says, *Mos est Ægyptiis Cadavera asservare Medicata*, 'Tis the Custom among the Egyptians to preserve dead Bodies by the Physicians Art. In this Art they excell'd all the World besides, Bodies of their Embalming remaining entire even to this Day, and no question but *Joseph*,

Embalming
of *Jacob*.

Perform'd in
Forty Days.

who spar'd neither Cost nor Pains, had his Father *Em-
balm'd* after the noblest manner. *And Forty Days were
fulfill'd for him* (for so are fulfill'd the Days of those that
are *Embalm'd*) and the Egyptians Mourn'd for him *Three-
score and Ten Days*, ver. 3. That is, Forty Days were
spent in *Embalming* him, which could not be finish'd
in a shorter Time, for *Diodorus Siculus* tells us of se-
veral Officers that were employ'd about it one after
another, and that they anointed the dead Body with
Balsam of Cedar for above 30 Days, and afterwards
with *Myrrh, Cinamon*, and the like, which might make
up the residue of 40 Days: But *Herodotus* differs from
him in this, by adding 30 Days more for Salting the
Body with *Nitre*, which makes in all 70 Days, the full
Time of their Mourning, they being accusom'd to
spend all that Time, which they were *Embalming* the
Body and preparing for the Funeral, in Mourning, the
manner of which we have before describ'd, p. 241,
243, 245, 247. so shall here only farther take notice
what some object, that this Mourning was immode-
rate, having more of Ambition than Piety in it; to
which *Jacobus Capellus* answers, That granting it be
true, that *Joseph* did not bring in this Custom, and
had peculiar Reason to follow what he found in use,
that they might be more condemn'd who vex'd the
innocent Posterity, on whose Parent they had bestow'd
Royal Honours; there is besides something due to
Kings and great Men to distinguish them from com-
mon People. Now when the Days of Mourning were past,
that is 70 Days, *Joseph went up to Bury his Father, and
with him went up all the Servants of Pharaoh, the Elders
of his House, and all the Elders of the Land of Egypt*,
ver. 7. The principal Persons in Authority and Dig-
nity

Funeral Pro-
cession.

nity throughout the whole Country, as well such as were Governors of Provinces and Cities, Counsellors, &c. as such as were principal Officers at Court. *And all the House of Joseph, and his Brethren, and his Fathers House,* ver. 8. *And there went up with him both Chariots and Horsemen,* v. 9. as a Guard to him, which 'tis likely always attended him, as Viceroy of the Kingdom, but now might be necessary for his safety as he pass'd thro' the Desarts. *And it was a very great Company.* That he might appear in great State at such a Solemnity. *When they came beyond Jordan they mourn'd with a great and very sore Lamentation seven Days,* the Time of public Mourning among the Jews in succeeding Ages, as appears from several Instances, particularly, *1 Sam. 31. 13. Eccl. 22. 13. Judith 16. 20.* Moreover this shows the Lamentation was so exceeding great, that the Place where it was made was afterwards call'd *Abel-Mizraim*, that is, *The Mourning of the Egyptians.* But how they bury'd *Jacob* when they came into *Canaan*, as also concerning the nature of the Cave wherein they laid him, see the Bishop of *Ely's* Notes on the 50th Chapter of *Genesis*, from whom I have chiefly extracted this; and other Commentators, for I think it high time to return to the *Embalming* of the *Egyptians*, according to the propos'd institution of an Office, in which having already shown the respective Emploiments of the *Clerk* and *Priest* or *Physician*, we shall next proceed to speak of the *Surgeon* or *Embalmer*, and of all other inferior Officers under him, such as the *Dissector*, *Emboweller*, *Pollinator*, *Salter*, and other dependant Servants, as *Dressers of the Dead*, *Painters*, *Carvers*, and the like.

Abel-Mizraim.

The Surgeon, who was the chief Embalmer, generally

The Surgeon.

Corpus Medi-
catum.

rally directed and took care to see the several Operations perform'd in due order, and sometimes did them himself; for tho' the *Curatores Corporis*, that were his Assistants and Servants, commonly Dissected, Embowell'd, Wash'd, Anointed and *Embalm'd* the Bodies of the meaner sort of People, yet when any Prince or Nobleman was to be *Embalm'd*, after the richest and most curious manner, he perform'd the chief part of the Work himself, and this he was the more capable of as being both an exquisite *Anatomist*, and well vers'd in the Nature of all *Balsamic* Medicines, whether *Galenical* or *Chymical*, and tho' he might be something inferior to the *Physician*, yet in conjunction with him, was he both the better able to consider the Nature of the deceas'd Person's Distemper, or Cause of his Death, and accordingly to proceed in his *Embalming*; and lastly, he was very dextrous and knowing in the *Art* of *Bandage*, whereby it appears his chief Business was to *Embalm* and Roul up the Body, which, in respect to its being thus preserv'd by Balsamic and Medicinal Ingredients, artificially and topically apply'd, was said to be *Corpus Medicatum*, a Body preserv'd from Putrifaction by *Embalming*. Now I cannot imagine, as some Authors affirm, they did this always in one road or manner, but that the Physician vary'd his Prescriptions, by adding one thing and subtracting another, increasing the quantity of one Ingredient or diminishing that of another, according to the Constitution of the Person, and Nature of his Disease, agreeable to which was the *Embalming* perform'd; for 'tis certain some Medicines are more prevalent against Putrifactions than others, and that there ought to be a difference, as well in the Composition of the Medicine, as in the

Em-

Embalming one that dy'd only thro' a natural Decay, one that dy'd of some malignant Distemper, or one that dy'd of a *Heſtic* Fever, which consumes and dries up the radical Moisture of the Body, and one that dy'd of a *Dropsie*, which colliquates the Body and makes it fluid with its Waters. In a word, there ought to be a difference even in an old Body and a Young; therefore, as the Doctor's Prescriptions were vary'd, according to these Considerations, so was there a greater occasion for a skilful Apothecary, to take care of and see to the compounding the *Aromatic Powders, Oils, Balsams, Ointments, Cerecloths, Tinctures, Spirits*, and the like analogous Things, and their Application, according to the Directions of the Doctor; and as the Surgeon had under him a *Dissector*, &c. who embowell'd and wash'd the Body, and did the like inferior Business, so had the Apothecary Servants under him to make up the Medicines, administer Clysters and Injections, and to Anoint the Body, thence call'd *Pollinſors*. Thus was the chief Concern of the *Embalming* a Body manag'd by the Advice and Assistance of the *Physician, Surgeon* and *Apothecary*, as indeed it ought also to be perform'd at this Day, and not to have ignorant *Undertakers* direct and act all things at their pleasure. But when Bodies were to be *Embalm'd* without *Gums, Spices, Cedria, Asphalt, Piſſaſphalt* or the like, such as the poorest People, who could not be at the expence of them, they were chiefly committed to the Care of the *Taricheutæ* or *Salitores*, who only prepar'd and dry'd them with *Salt*, and then such Bodies were call'd *Corpora Condita*, pickl'd or salted Bodies. Thus having shown the principal Persons of this Office, and who directed and perform'd the *Embalming*, we will next give

Dissector.

Pollinſors.

*Taricheutæ
Salitores.*

*Corpora Con-
dita.*

give an account of those that provided all things necessary for the Funeral. These were such as the *Greeks* call'd *Ἐνταφιαστής*, he that got the Body ready and prepar'd all Necessaries for the Interment; *Ἐνταφιοπώλης*, he that sold all Matters appertaining to Funerals, and *Νεκροκόσμος*, the Dresser, or one that put on the Ornaments of the Dead: But all these were term'd by the *Romans* in general *Libitinarii*, the Undertakers and Furnishers of Funerals, who had the Care of preparing, letting out or selling the Ornaments and Dresses for the Dead, and of providing Mourners, mourning Habits, and whatever else was necessary for the Funeral Pomp; nay who eas'd the afflicted Friends of their Trouble. They were thus nam'd from *Libitina*, a Goddess whom the Ancients believ'd to preside over Funerals, and some took to be *Proserpina*, but others *Venus*, thereby to show, that as she was at the beginning of Life by Generation, so was she likewise at the end or conclusion thereof, inasmuch as in her Temple were kept and sold all things necessary for Funeral-Solemnities. Other Officers were the *Herald*, *Painter*, *Carver*, &c.

The Herald. The *Herald's* Business was to proclaim and give notice of the approaching Funeral, to summon and invite the Company, and lastly to marshall them in the Funeral-Procession, according to their respective Dignities and Quality. The *Painter* was to gild or paint the Body and Coffin, with *Hieroglyphic* Characters, &c. And the *Carver* to make the Models of Wood that were to be shown to the deceas'd Person's Friends, to denote that they *Embalm'd* Bodies three several Ways, and at as many different Rates; they likewise wrought the Coffins into the shape and form of the Deceas'd. But we shall speak more of these in their order, after having first

first given some Particulars relating to the several Methods of the *Egyptian Embalming*, not hitherto so fully describ'd. First then, we believe the manner of *Embalming* with *Cedar* might probably be invented to satisfy such whose Consciences would admit of no Dissection at all, and the most likely Method of performing it was by injecting into the *Brain*, thro' the *Nostrils*, into the *Thorax*, thro' the *Aspera Arteria*, and into the *Stomach* and *Intestines*, thro' the *Oesophagus* and *Anus*, *Oil of Cedar*, by the help of a *Syringe* and *Dilator*. This being a subtil, hot, and rectify'd Oil of a *Caustic* Nature, wasted and consum'd the Bowels like to quick Lime, and then the Body being hung up or plac'd in a declining posture, they press'd and squeez'd out the said Oil, which brought away with it the Bowels wasted. Then the Corps being wash'd and cleans'd, they again injected into all the *Cavities* and *Venters*, as much as they could of a *Balsam* distill'd from the Pitch of young *Cedars*, which being depriv'd of its corrosive and subtil Oil, had nothing of a *Caustic* Quality remaining in it, but consisted only of drying, exsiccating and *Balsamic* Parts. Then they laid the Body in Pickle for 70 Days; after which, having wip'd it, they anointed it with a sweet and drying Ointment, which perhaps from the Basis of its Composition might be term'd *Unguentum Cedrinum*, and then dry'd it in the Sun or otherwise, by which means all remaining Moisture, and the thinner and more subtil parts of the *Balsam* being evaporated, the Body became hard, firm and solid, like to a *Colophony* of Turpentine or Pitch.

*Embalming
with Cedar.*

*Unguentum
Cedrinum.*

The second Way of *Embalming* among the *Egyptians* was perform'd with natural or factitious *Pissasphalt*, just

*Embalming
with Pissasphalt.*

just in the same manner as I shall show with *Asphalt*, but only the natural *Pissasphalt* was us'd for the middling sort of People, and the factitious for the poorer and common People and Slaves; nor was there any Curiosity in these more than the usual Exenteration, Salination and Coction in the *Bitumens*, for they neither us'd Roulers nor bestow'd Coffins on them.

*Embalming
with Asphalt.*

The third sort, which was for the more substantial People, was more costly and exact, and perform'd with *Asphalt* after this manner: The Corps being open'd, embowell'd, wash'd, cleans'd and salted after the usual Method, was put into a large Cauldron fill'd with *Asphalt*, or *Bitumen Judaicum*, made fluid with *Naptha*, and then boil'd 'till it had melted the Fat, and consum'd all the Humors and Juices which are the Principals of Corruption, by which means the soft parts of the Flesh were made firm, and the whole Body penetrated, and as it were pitch'd to the Marrow of the Bones, with this Bituminous Liquor. Then being taken out of the Cauldron, and swath'd up whilst it was yet hot, it at length became petrify'd and hard like to Marble.

*Embalming
with Aromatics
and Balsams.*

The fourth and last way is both Noble and Expensive, and was perform'd to the utmost Perfection, Art and Skill. The *Brain* being extracted, and the *Thorax* and *Abdomen* releas'd of their *Viscera*, all the Cavities were thoroughly cleans'd with aromatiz'd Wine, and then repleted with a Composition of *Myrrh*, *Aloes*, *Cinnamon*, *Opobalsamum*, *Saffron*, and the like; after which, they sew'd up the Incisions, and salted the Body with *Nitre* for 70 Days, and then wiping and drying it from the Pickle or Salt, they anointed it with an Ointment made of aromatic, balsamic and odoriferous Ingredients,

gredients, whence some Authors have call'd a Body so prepar'd, *Funus odoratum*. This done, they swath'd it up with Roulers made of fine Linnen, and dipp'd in some *Balsam, Ointment* or *Cerecloth*, which being dry, serv'd like Glue to stop the Pores, and hinder the Dissipation of the volatil parts of the Aromatics, as well as the Penetration of the Air. *Guichard*, cap. 10. p. 479. *des Funerailles des Ægyptiens*, thinks this Gum to have been *Acacia*, of which see *Dioscorides*, Lib. 1. cap. 134. & *apud Mathiol.* p. 115. But *Bellonius* and other Authors think the Gum which *Herodotus* says the *Egyptians* us'd instead of Glue was *Cedria*, besmear'd on the Roulers in manner of a *Cerecloth*: Others say the Body was first anointed with a Gum, and then wrapped up in fine Linnen; and *Casalius de veter. Ægyptior. Ritibus*, p. 30. says, *Gummi Oleo inungebant*, which is more agreeable to the Observations I have made, That the Roulers seem'd either dipp'd in *Oleo seu Unguento Cedrino*, or after the Body was anointed with it, roul'd up and finish'd, then that the Bandages were prepar'd after the manner of a *Cerecloth*, with *Gum* or *Rosin* of *Cedar*, because this would have made them hard and brittle, whereas those which I have seen, were pliable and free from any *Gum* or *Embalming* Matter adhering to them, and no ways different from other Linnen, but only of a *Cinnamon* or *Snuff-Colour*; so that probably they might dip or anoint them with the Oil or Ointment of *Cedar*, rather to make them lasting and durable than to stick to the Body; for *Greaves* tells us in his *Pyramidographia*, p. 50. that he had seen some of these Roulers so strong and perfect, as if they had been made but Yesterday. With these they bound and swath'd the dead Body, beginning at

Funus odoratum.

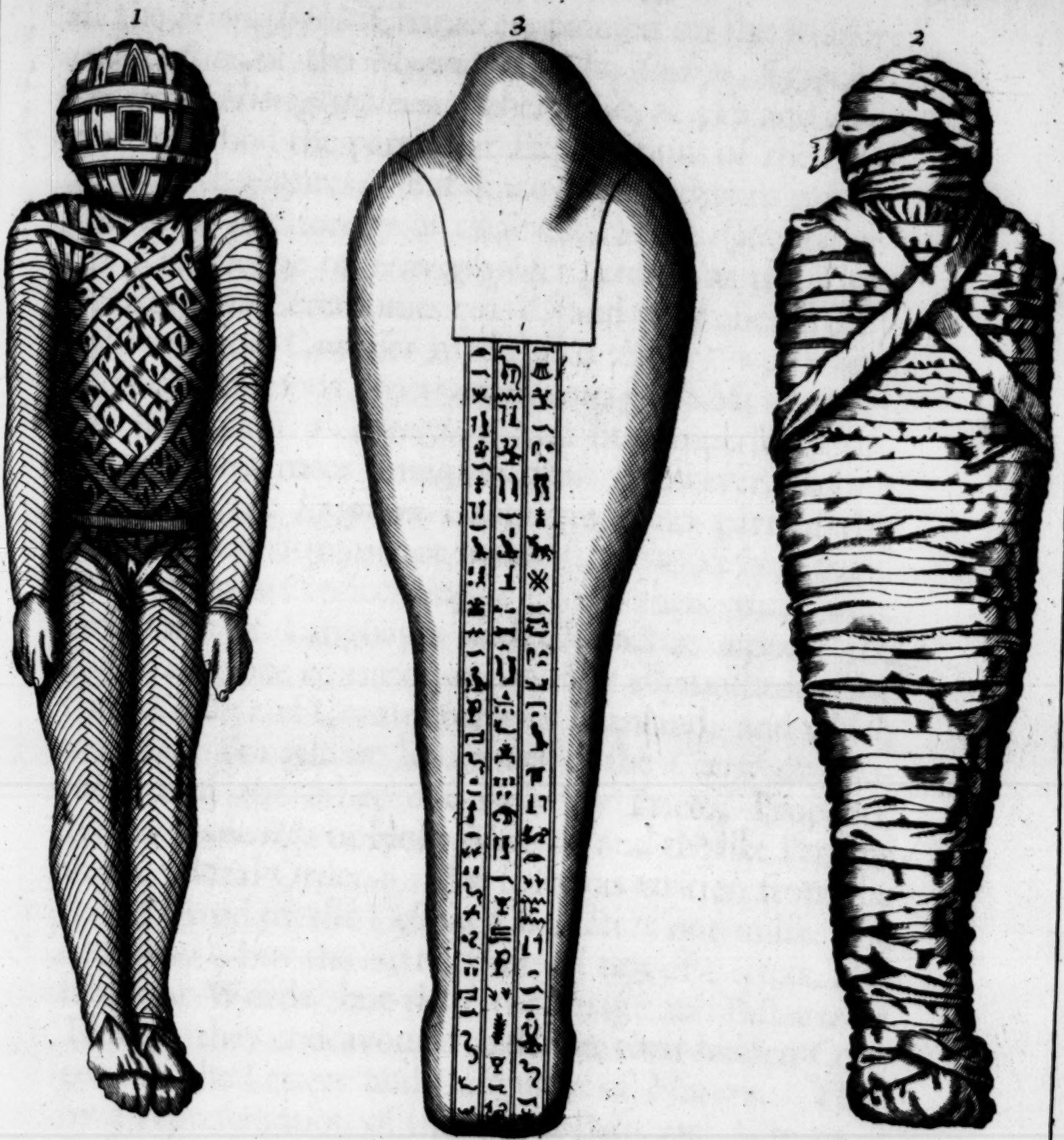
Roulers how prepar'd, &c.

the Head and ending with the Feet. Over these again they wound others, so often one upon another, that there could not be less than a 1000 ells upon one Body. They interwove these Roulers so artificially and in such manner, says *Kircher*, as would puzzle the Ingenuity and tire the Industry of our Modern *Surgeons* to find out, yet, with submission to him, it may not be so difficult to perform by any one tollerably skill'd in the *Art* of *Bandage* as he imagines, for, as I take it, they began with the Feet and Hands, and ended with the Head, contrary to what *Greaves* asserts, tho' I cannot say this of my own Knowledge, having never had any opportunity of unrouling such Bodies, but only offer the Consideration thereof, according to the appearance of the following Figures, of which the first shows the interior artificial Circumvolutions of the Roulers, the Body being first wrapp'd in fine Linnen, wherein *Egypt* excell'd, as the Holy Scriptures testify, *Prov.* 7. 16. &c. The second Figure represents the manner of the next Rouling, and the fourth shews the external Ornaments, painted with *Hieroglyphics*, &c.

*Designer or
Painter.*

For when the Body was thus roul'd, the *Designer* or *Painter* cover'd the superficies of the Roulers with a kind of Paste or Gum, on which he gilded and painted Cyphers, Figures, Letters, Characters and other *Hieroglyphics*. The third Figure shows a Case to keep the Body in, made of Linnen, and painted in like manner with *Hieroglyphics* in distinct Colours, having been found in the *Musæum* of *Johannes Nardius*. Now concerning the nature and signification of these *Hieroglyphics*, Authors variously write; but none have taken so much Pains, or div'd so far into the meaning of them, as the Learned *Kircher*, who pretends to explain all

*Hieroglyphic
Characters.*



J. Sturt sculp.

To Charles Bernard Esq.
Who has been pleased to
This Plate is humbly
His most humble servant



Serjeant Surgeon:
encourage this Work,
dedicated by
Tho. Greenhill.

all the *Hieroglyphic* Characters painted on the Roulers and Coffins of the *Mummies*, in his *Oedipi Ægyptiaci Theatrum Hieroglyphicum*, where also, p. 412 and 414. you may find the particular Explanations of the third and fourth Figures. But since there remains no Alphabet or Dictionary of these Characters (for the entire Knowledge of *Hieroglyphics* perish'd at the Time the *Egyptian* Ceremonies ceas'd, and were abolish'd by the Irruption *Cambyfes* made into *Egypt*) we believe all those assiduous Penetrations into these Mysteries by *Kircher* and *R. P. Menestrier*, are but imperfect Conjectures and meer Imaginations. However, having spoken of the *Egyptian* Language in no part of this Book before, it may not be amiss to insert here some few Particulars concerning it. First then, there were two sorts of Languages and Characters among the *Egyptians*; one common and us'd by all, constituted for their Trade and Commerce with Mankind, and which was that Tongue or Idiom call'd the *Coptic* or *Pharonic*, and the other us'd only by Priests, Prophets, *Hierogrammatists* or Holy Writers, and the like Persons in Sacerdotal Orders. The first was written from the Right Hand to the Left in Characters not unlike the old *Greek*; but the latter consisted not of Letters, Syllables or Words, but thro' the Image and Pictures of Things, they endeavour'd to deliver their hidden Conceits in the Letters and Language of Nature. Thus by a representation of the several Parts and Actions of Man, the shape of Artificers Tools and Instruments, the form of all sorts of Animals, Beasts, Birds and Fish, the resemblance of the Sun, Moon, Planets and the like, they exactly read and understood every thing couch'd within those *Hieroglyphics*. For Example, the

Two sorts of
Languages and
Characters.

Crocodile was the Emblem of Malice; the Eye the Preserver of Justice and the Guard of the Body; the Right Hand, with its Fingers open, signify'd Plenty, and the Left, with its Fingers clos'd, Preservation and Custody of Mens Goods and Estates. To express their *Enepe* or Creator of the World, the *Egyptians* describ'd an old Man in a blew Mantle, with an Egg in his Mouth, which was the Emblem of the World, and express'd their Notion of Divinity by an Eye on a Scepter, by an Eagle's Head, &c. Of which see more in Sir *Thomas Brown's Vulgar Errors*, cap. 20. where he rightly observes, that of all Nations that suffer'd by the Confusion of *Babel*, the *Egyptians* found the best Evasion; for tho' Words were confounded, they invented a Language of Things, and spake to each other by common Notions in Nature, whereby they discours'd in silence, and were intuitively understood from the Theory of their Impressions; for they assum'd the shapes of Animals common to all Eyes, and by their Conjunctions and Compositions were able to communicate their Conception to any that co-apprehended the *Syntaxis* of their Natures. This many conceive to have been the Primitive way of Writing, and of greater Antiquity than Letters; and this Language indeed might *Adam* well have spoken, who understanding the Nature of Things, had the advantage of Natural Expressions, &c. But to add two or three Examples more out of *Orus*: For Eternity the *Egyptians* painted the Sun and Moon, as Things which they believ'd to have had no beginning, nor were likely to have any ending; for a Year they painted a Snake with his Tail in his Mouth, to show how, one Year succeeding another, the World was still kept in an endless Circle;

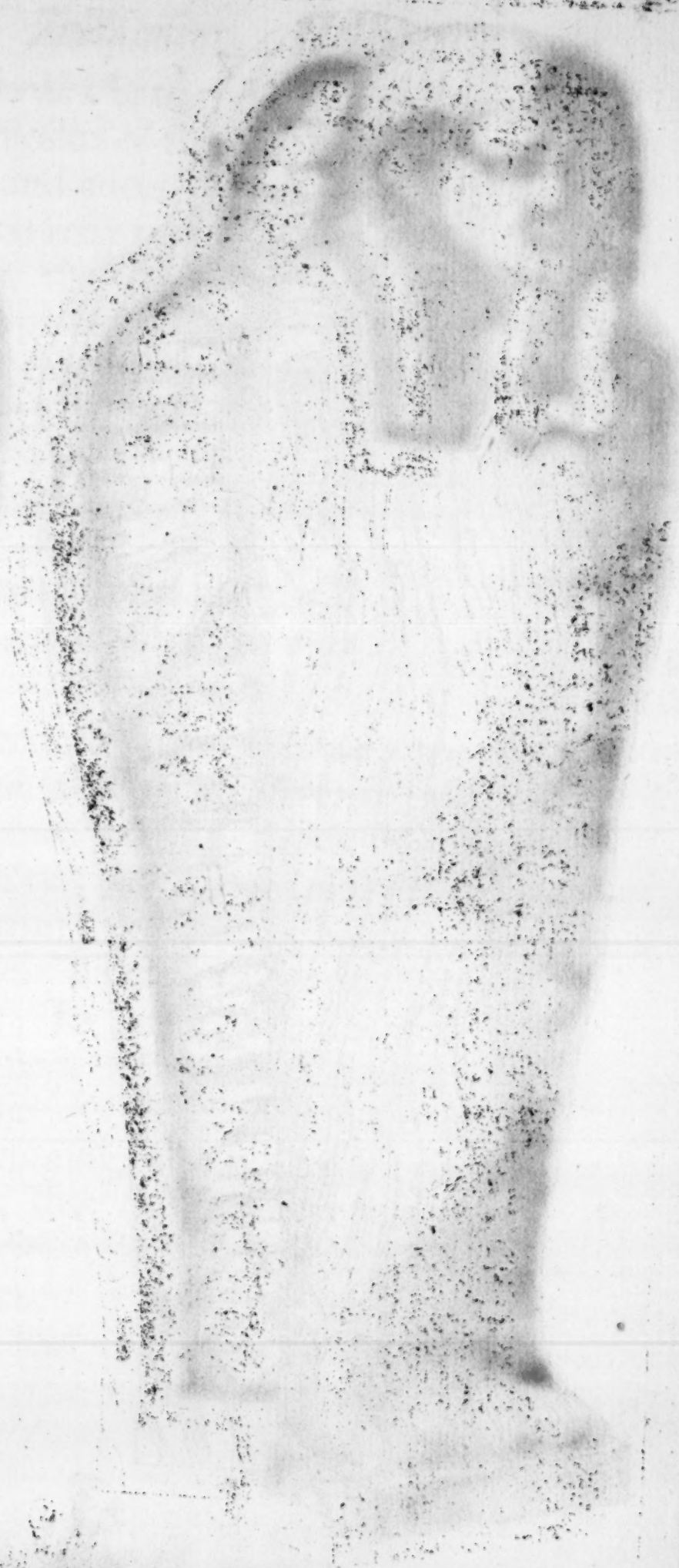
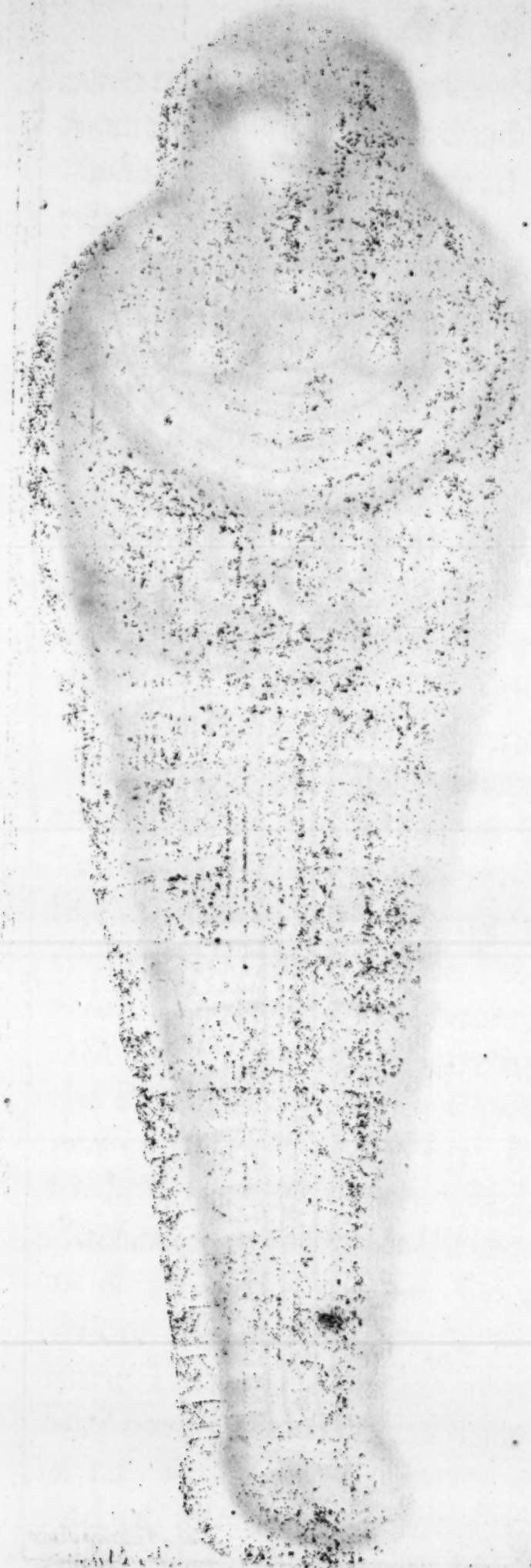
Circle; for a Month they painted a Palm-Tree, by reason at every new Moon that Tree sends forth a new Branch; for GOD they painted a Falcon, as well in that he soars so exceeding high, as that he governs the lesser Birds; for Integrity of Life they painted Fire and Water, both because these Elements are in themselves most pure, and by reason all other Things are purify'd by them; for any thing that was abominable to the Gods they painted a Fish, because in their Sacrifices the Priests never us'd them, and the like of which you will find innumerable Instances in *Pierius's* Book of the *Egyptian Hieroglyphics*. Now what so great a number of these Sacred Characters inscrib'd on their *Obelisks* and *Mummies* signify'd, Authors seem to differ about, some looking on them as *Charms* and *Necromancy*, and others thinking they did thereby endeavour not so much to express as hide their Meanings, to amuse and awe the Vulgar; but I am more inclinable to think they always contain'd some History of the Life and Death, Virtues and Actions of the Deceas'd, or else some Religious Ceremonies, and the like; for *Diodorus Siculus*, Lib. 1. cap. 4. writes of *Sesoosis*, that he erected two Obelisks of polish'd Marble 120 Cubits high, on which were inscrib'd a Description of the large extent of his Empire, the great Value of his Revenue, and the number of the Nations by him conquer'd; and what sort of Writing this was, is explain'd a little before, where, speaking of the like Works, he says, he erected Pillars whereon were inscrib'd in *Egyptian* Letters call'd *Hieroglyphics* these Words: *Sesoosis King of Kings and Lord of Lords subdu'd this Country by his Arms.* Also Lib. 5. cap. 3. he writes of a Golden Pillar whereon were Letters inscrib'd,

*Hieroglyphics,
their Significa-
tion.*

scrib'd, call'd by the *Egyptians* Sacred Writing, expressing the famous Actions of *Uranus*, *Jupiter*, *Diana* and *Apollo*, written, as they say, by *Mercury* himself, whom most Authors agree with him to have been the first Inventor of these *Hieroglyphic Characters*.

Dresses and
Ornaments of
the Mummies.

But to return to the manner of *dress*ing and *adorn*ing the *Embalmd* Bodies, such as is represented in Figure the 4th, where you may see the Image and Form of a Woman set off with various Ornaments, the signification of whose *Hieroglyphic Characters* you have explain'd by *Kircher*, in the Book and Page before-mention'd; we shall next proceed to give an account of an extraordinary fine *Mummy* which *Pietro della Valle* saw and describes in this manner, *viz.* That upon it was the Figure of a young Man, dress'd in a long Gown, gilded and sprinkl'd over with *Hieroglyphic* Emblems from Head to Foot, set off with precious Stones, with the Hair of his Head black and curl'd, and his Beard of the same colour, but short; a Chain of Gold hung about his Neck, having a Medal with the Image of the Bird *Ibis* on it, with many other Marks and Characters, which give us to understand this young Man was possess'd of great Dignities. In his Right Hand he held a Golden Bason full of red Liquor, and in his Left a Fruit somewhat resembling an Apple: He had a Gold-Ring on his Thumb, and another on his little Finger, likewise Sandals which cover'd the Soles of his Feet only, and were ty'd above the Instep with Straps or Latchets. On a Fillet or Rouler hanging at his Girdle, one might plainly read the word *Eutichi*, which signifies *Good Time*. By his side was a Woman yet more richly and mysteriously adorn'd, with an Ox, the Image of *Apis* or *Isis*, at her Feet. In a word, both



Below the two silhouettes, there is a line of extremely faint, illegible text. It appears to be a caption or a list of names, but the characters are too light and noisy to be read accurately. The text is spread across the width of the page, roughly aligned with the silhouettes above it.



Jos. Nutting Sculp.

To Dr. John Lanyon who has
this Plate is humbly
his most humble Servant.



been pleas'd to encourage this Work.
dedicated by
Thomas Greenhill.

both these Figures were painted like to the Saints of the Ancients. When the dead Bodies of the *Egyptians* were *Embalm'd*, roul'd, painted and adorn'd after the manner we have describ'd, as you may partly see at Figures the first, second and fourth, they put them into Cases or Coffins made of Linnen pasted to a great thickness, or else of Wood carv'd in the similitude and likeness of the Person deceas'd, as you may see at Figures the third and fifth; the first of which shows the back part of a Linnen-Case for a *Mummy*, painted with several Colours, as is to be seen in the Collection of *Johannes Nardius*; and the other how a roul'd Body lies plac'd in a wooden Coffin, as may be seen in the *Musæum* of the Great Duke of *Tuscany*.

These Coffins were sometimes made of *Cedar*, but most commonly of *Sycamore*, a large Tree, very plentifully growing in *Egypt* and *Judæa*, which bears Leaves like to the *Mulberry*-Tree, but larger, and Fruit like to a Fig, not sprouting from the Branches, but from the Stock or Body of the Tree. 'Tis call'd by us the *Egyptian* Fig, by them *Giomez*. Its Leaves afford a pleasant shade, its Fruit refreshment to such as Travel in the Plains of those hot Countries, and its Wood serves not only for Coffins but Buildings. 'Tis also a Tree so lasting and well rooted, that the *Sycamore* which *Zacheus* ascended, is still shown in *Judæa* to Travellers, as is also the hollow *Sycamore* at *Matarea* in *Egypt*, where the Blessed Virgin is said to have remain'd for some Time, which tho' it savour of the Legend, says Sir *Thomas Brown* in his *Observations on Scripture-Plants*, p. 12. yet it plainly shows what Opinion the *Egyptians* had of the lasting Condition of this Tree to countenance their Tradition, of which likewise they might

Coffins of *Sycamore*.

not

Scroles painted
with Characters,
&c.

not be without some Experience, since the Learned *Greaves* observes, *p.* 57. that the old *Egyptians* made Coffins of this Wood, of which there are many frequently found among the *Mummies*, very fair, entire and free from Corruption even at this Day, nay after the Revolution perhaps of 3000 Years. Of these Coffins *Greaves* tells us, *p.* 50. he had seen many fashion'd after the likeness of a Man, or rather resembling one of those *Embalm'd* Bodies, which, as we have describ'd before, are bound about with Fillets or Roulers, and wrapp'd in a Shroud of Linnen; for as in those there is the shape of a Head, with a kind of painted Vizard or Mask fastned to them, but without any appearance of their Arms or Legs, in like manner is it with these Coffins, the Lids of which have the shape of the Head of a Man, with a Face painted on it resembling a Woman, the residue being one continued Trunk. At the end of this Trunk is a Pedestal somewhat broad, on which it stood upright in the Reconditory, as *Herodotus* relates. Some of these Coffins are handsomly painted without with several *Hieroglyphics*; opening two of them he found within, over the Body, divers Scroles fastned to the Linnen-Shroud: These were painted with Sacred *Characters*, in Colours very lively and fresh, among which were, in a larger size, the Pictures both of Men and Women, some headed like Hawks, others like Dogs, &c. These Scroles ran either down the Belly and Sides, or else were plac'd on the Knees and Legs. On the Feet was a Linnen-Cover (and so were all the Scroles before-mention'd of Linnen, it being not lawful for them to use Woollen) painted with *Hieroglyphics*, and fashion'd like a high Slipper. On the Breast was a kind of Breast-Plate, made with folds
of

of Linnen cut Scallop-wise, richly painted and gilt. In the midst of the bend at the top, was the Face of a Woman with her Arms extended; on each side, at the two outmost ends, was the Head of a Hawk fairly gilt, by which they represented the Divine Nature. Thus far *Greaves*. Moreover *Thevenot*, *Bellonius*, *Nardius* and others observe, that the *Egyptians* were wont to put within the Cavities of the Breasts and Bellies of their *Embalmd* Bodies, such Things as they generally lov'd most in their Life-Time, viz. Books, Writings, Arms, Medals, Money and pieces of Antiquity, little Vessels, or any sort of antient Household-Goods; also little Idols and Images of the Gods which they Worship'd whilst alive, &c. *Kircher* tells us in his *Oedipus Aegyptiacus Theatr. Hierogl.* p. 420. that *Nardius* sent him two Roulers mark'd with *Hieroglyphics*, and roul'd up in the manner of a Scrole, taken out of the Breast or Belly of a Mummy; adding also that the *Egyptians* did not only look on such *Hieroglyphics* as Symbols of the greatest Secrecy, but also that they had a power to obtain Protection of those Gods to whom they were fastned, and that these Roulers signify'd nothing else but the Funeral Pomp, which was perform'd as magnificently as possible, especially if it were of a King, Priest or the like, the Explanation whereof see in the Page above-mention'd. *Gulielmus Rondeletus*, a Physician of *Montpelier*, kept as a great Rarity 20 Leaves of antient Paper, taken out of the Breast of a Mummy, which was fill'd with old *Arabic* Letters, yet none could read it, tho' the *Jews* of *Avignon* conjectur'd it contain'd the Life of the Deceas'd; but nothing is so commonly found in these Mummies, as Idols of various sizes, tho' generally about half a Foot or a Span long, form'd

Several things
found included
in the Mummies,

as Papers,

form'd either of Potters Earth, glaz'd or varnish'd and bak'd, or else of Stone, Metal, Wood or the like. Some of all these kinds Mr. *Greaves* brought over, and particularly mentions one cut out of a *Magnes* or Loadstone, in the form and bigness of a *Scarabæus*: See p. 48. of his *Pyramidographia*. *Camerarius*, *Horar. subcisivar.* Cent. 1. cap. 14. speaks more remarkably of those made of Brass, affirming they were chiefly us'd in that manner, by reason they had great Virtue to preserve dead Bodies from Putrification, especially, since *Pierius* in his Book of *Hieroglyphics* witnesses, that Brass-Nails were stuck into the Body for the same purpose; but this is not to be credited by any one physically skill'd in the Virtues of Minerals, &c. We have more reason to believe these Idols were so plac'd out of Superstition, especially seeing many are the Figures of *Isis*, *Osiris*, and other Gods; nor did they only place them in the inside of dead Bodies, but also hung them there on the out-side, sewing them to the Roulers and Ornaments, and likewise plac'd them in their Sepulchres: These from their Office or Use were distinguish'd by several Names, such as *Averruncal* or *Apotropæan* Gods, so call'd because they were thought to avert Evil; others were term'd *Prophylactic* Statues or Portable *Amulets*, which they carry'd as Charms about their Necks, Arms and Girdles; and a third sort, in general Esteem among them, were the *Serapes*, the same with what the *Hebrews* call'd *Teraphim*, the *Latins*, *Penates* and *Lares*, being *Tutelar* Gods, appointed to defend and keep certain Places, and some of these they carry'd along with them where-ever they went. Of this number were *Osiris*, *Isis*, *Nepthe*, *Horus*, *Harpocrates*, *Arueris*, *Apopis* and innumerable others of the like kind, which

Brass-Images,

Averruncal
andProphylactic
Statues.

Serapes.



M. V. Gucke Sculp.

To Doctor Hans
pleas'd to encourage this Work,
His most humble Servant



Sloaner who has been
this Plate is humbly dedicated by
Thomas Greenhill.

THE
SCHOOL OF THE
MARTIN LUTHER
LUTHERAN CHURCH
OF THE
CITY OF
ST. LOUIS
MO.
1882

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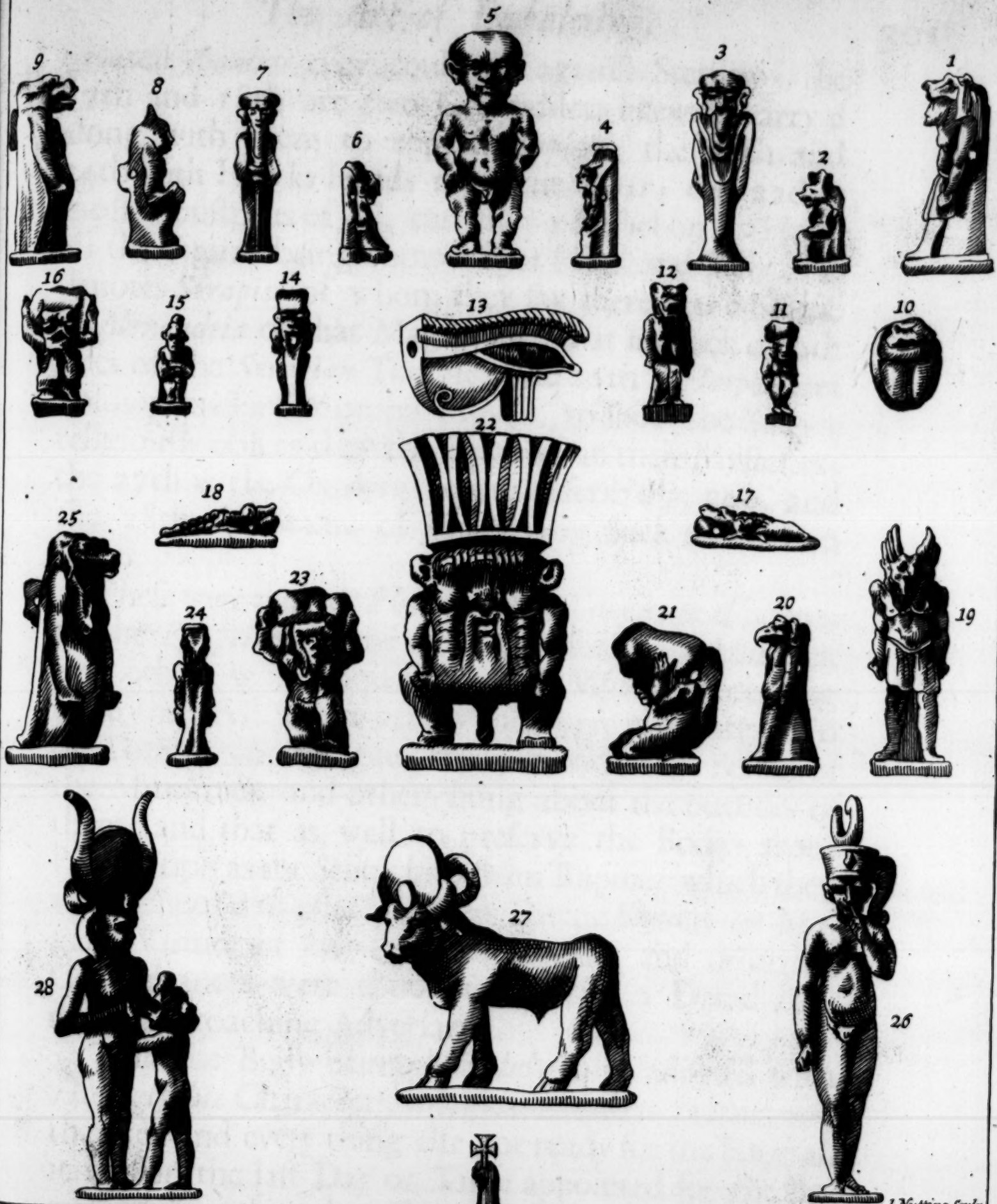
THE
SCHOOL OF THE
MARTIN LUTHER
LUTHERAN CHURCH
OF THE
CITY OF
ST. LOUIS
MO.
1882

which altho' they were all in the Nature of *Genii*, and the same in Substance, differing only in their Effects, yet, says *Kircher*, as they were deputed to the Custody of private Things, so they obtain'd the Name of *Tutelar* Gods, and were accordingly Worshipp'd for private Deities. Thus some were Country-Gods, others Defenders of Cities, and a third sort Keepers of private Houses. There have been great numbers of these brought out of *Egypt*, of various sizes and compos'd of different Matter, such as Earth, Stone, Wood, Metal or the like, differing both in Form and Actions, some appearing like *Mummies* and roul'd up in the same manner, others with deform'd and threatening Countenances thereby to strike an awe and terrifie, to which purpose they held various Instruments in their Hands, such as Hooks and Harping-Irons, Shields, Whips, and the like; but all these kinds of Statues were adorn'd with *Hieroglyphic* Characters both before and behind, nay, some all over, whence they came to be call'd *Polycharacteristic* Statues, of which you may see above 50 several Figures, with their Descriptions, in *Kircher's* Book before-mention'd, *Syntagma* 16, 17, 18 and 19. I shall here therefore only insert two Plates out of *Johannes Nardius's* Annotations on *Lucretius*, whereof all the Statues and Figures were in his own Custody and *Museum*, and of which the first Plate represents the fore-side and backside of eight Wooden Images, without either Arms or Legs, adorn'd in a manner with the same Dresses, Ornaments and Characters as the *Mummies*, about a Cubit and half long, which the *Egyptians* were wont to place on their Tombs and Coffins, as may be seen at p. 203. The 9th Figure shews a Linnen Ornament for the Breast, distinctly painted

Their Forms
and Actions.

with divers Colours, wherein was exprefs'd the true way of opening Bodies in order to their *Embalming*; from which also appears, that they open'd the *Thorax*, tho' neither *Herodotus* nor *Diodorus Siculus* make any mention thereof. The 10th Figure shews an Alabaster-Urn or Pot mark'd with *Hieroglyphics*, and fill'd with *Asphalt*, with which they us'd to *Embalm* their Bodies, and the 11th is the Cover of the Pot with a Dog's Head on it.

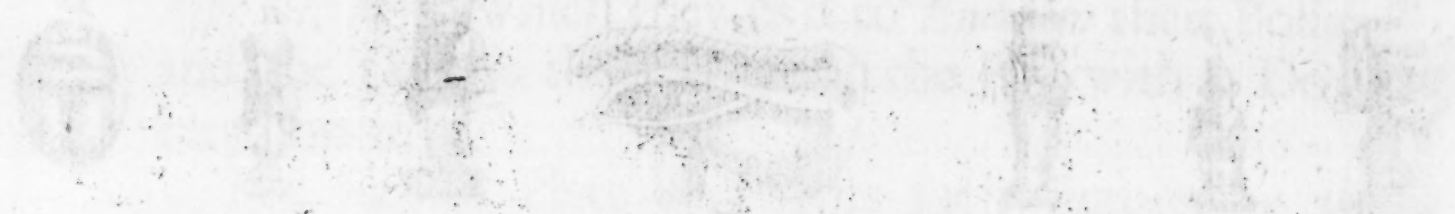
The second Plate represents such Figures as the *Egyptians* hung on their *Embalm'd* Bodies, which were made of glaz'd and colour'd Earth, or else of Brass: The first nine are deform'd with horrid Countenances, either of Men or Animals, some joyning their Hands, others bearing on their Knees, or else hanging them down. The 1st and 9th, which look most terrible with a Lion's Countenance, represent the *Mophthai Genii*; the 2d has the Face of the Dog *Anubis*; the 3d and 7th have the monstrous Beards of the Priests of *Isis*; the 4th and 6th are the *Nepthai*; the 5th represents *Horus*, a Boy with a monstrous Head; the 8th has the Face of a Boy likewise, with a loop-hole on the Back, to sew it to the *Mummies*, as have also the 1st, 2d, 4th, 6th, 20th, 21st and 25th Figures, tho' not altogether so conspicuous. The 12th and 14th, as also the 19th and 25th are the same with the 1st and 9th, signifying the *Genii Mophthai*; the 11th and 15th are the same with the 4th and 6th; the 16th, 21st and 23d carry great Stones on their Heads and Shoulders, as it were threatening to fling them at such as offer'd to disturb them, or else to bury them under them; the 10th is a *Scarabæus*; the 13th a *Phallus oculatus*, which they carry'd about with them as one of the greatest



J. Nutting Sculp.

To Doctor William Gibbons who has
 been pleas'd to encourage this Work
 this Plate is humbly dedicated by
 His most humble Servant
 Thomas Greenhill.

The Art of Embalming



By J. H. Thompson
Author of "The Art of Embalming"
Published by J. H. Thompson
New York, 1880

greatest *Amulets* they could use against Sterility; the 17th and 18th are two Crocodiles, likewise carry'd along with them to appease *Typhon*; the 20th and 24th with Hawks Heads represent *Osiris*; the 22d is most monstrous of all, carrying a Bushel on its Head, all the Figure being compos'd of Head and Belly. It denotes *Serapis*, of whom they say there was a Statue in *Alexandria* of that Magnitude, that it touch'd both sides of the *Serapian* Temple; the 26th is *Harpocrates* holding his Finger on his Mouth, to shew the Silence religiously observ'd by the *Egyptians* in their Mysteries; the 27th is the Ox *Apis*, before describ'd p. 200, and the 28th the Statue of *Isis*, giving Suck to her Son *Horus*.

These were the true *Phylacteric* and *Averruncal* Statues of the *Egyptians*, some made portable with Handles, and others with a square piece of Wood proceeding from their Pedestal, whereby they were the better fix'd on Tombs. Some again were put within the Bellies of the Mummies, and others hung about the outsides of them, and that as well to preserve the Bodies from Putrifaction as the Sepulchres from Rapine, which they were suppos'd to effect by their Divine Power; or Magical Virtue, or else by their terrible and deform'd Countenances were thought to strike a Dread into every approaching Adversary. Their Use and Virtues.

Thus the Body being *Embalmd* and adorn'd with *Hieroglyphic* Characters, magical Amulets, Statues and the like, and every thing else got ready for the Funeral, it was on the last Day or Time appointed for the Burial, put on board a Ship call'd *Barris*, and by the Ferry-Man, *Charon*, wafted o'er the Lake *Acherusia*; Charon. which lies on the South side of *Memphis*, where being land-

Manner of
Judging the
Dead.

landed on a Plain, the chief Burial-Place of the *Egyptians*, and which is fabl'd by the *Greeks* to be the *Elysian* Fields, they plac'd the Corps on a Bier, before the Mouth of the Sepulchre, when the Judges, Priests and common People surrounding it, one who was purposely appointed to rehearse impartially the *Funeral-Oration*, openly declar'd the Virtues, Vices and Actions, nay whole Life and Conversation of the Deceas'd, and after all the Evidences were examin'd (every one having a free power to accuse the dead Person) according to the majority of Votes and judgment of the Judges, the Corps was dispos'd of. If he had liv'd Virtuously he was honour'd with the greatest Praises and Commendations, and consequently magnificently Interr'd; but if Viciously, he was mightily exclaim'd against and depriv'd of Sepulture. This made even the Kings themselves to live uprightly, fearing so much as to anger the common People whilst alive, lest they should thereby incur their eternal Hatred after their Death. This Custom of the *Egyptians* examining and trying their Dead, *Bossuet* in his History of the World, p. 457. takes notice of as a very extraordinary kind of Judgment which none escap'd, affirming, ' It was a Consolation at the Time of Death to leave their Names in esteem among Men, and of all Human Blessings, this was the only one which Death cannot ravish from us; but it was not suffer'd in *Egypt* to commend all the Dead indifferently, that was an Honour to be had only from a public Judgment. The public Accuser was heard, if he prov'd the Conduct of the Deceas'd bad, then was his Memory condemn'd and he depriv'd of Sepulture. The People admir'd the power of their Laws, which reach'd them even after Death, and

and every one being touch'd by the Example, was
 afraid to dishonour his Memory and Family: But
 if the Defunct was not convicted of any Crime,
 then had he an honourable Interment. They made
 his Panegyric, but medled not in the least with his
 Birth: All *Egypt* was Noble, and besides, they re-
 ceiv'd no farther Commendations than what they
 had got by their Merits. Moreover, the *Egyptians*
 were very curious in Preserving dead Bodies: Thus
 their Gratitude to their Kindred became Immortal.
 Children, by seeing the Bodies of their Ancestors, call'd
 to mind their Virtues, which the Public had made
 such Acknowledgements to, and they were incited to
 love those Laws which had so recommended them
 to them. This Custom of Judging Kings after their
 Deaths, says he *p. 457.* seem'd so holy to the People
 of GOD, that they have always practis'd it. We
 read in the Scriptures wicked Kings have been de-
 priv'd of the Burial of their Ancestors; and we learn
 from *Josephus*, that that Custom lasted even to the
 Time of the *Asmoneans*: This gave Kings to under-
 stand, that tho' their Majesty put them above Hu-
 man Judgments whilst alive, yet were they not a-
 bove them when Death had equall'd them with
 other Men. Likewise our Author further adds,
p. 454. That to prevent borrowing, which was
 the Parent of Idleness, Frauds and Branglings, the
 Decree of King *Asychis* did not suffer any to borrow,
 but on condition he pawn'd the Body of his Ancestor
 to him of whom he borrow'd; and it was reputed
 both an Impiety and Infamy together not to redeem
 it so soon as ever he could, so precious a Pledge
 was.

‘ was it reckon’d, and he that dy’d before he had acquitted himself of that Duty, was deny’d Burial.

Now how the Bodies, which are said to have been bury’d, were laid up, is somewhat difficult to determine, since Authors speak so variously of their Burial; for some say they were bury’d either in their private or proper Sepulchres, or else in a public Reconditory, and others say they kept the Dead in their Dwelling-Houses. Now which of these was most us’d by such as could indifferently afford the Expence of either, I will not pretend to determine, however, the great variety of Sepulchres, found even at this Day, plainly proves they bury’d in the Fields and Plains, whereas the other is but traditionally asserted, yet not altogether improbable to be done by so Superstitious a People, of whom it is reported that some, especially the richer Sort, put their *Embalm’d* Bodies in Cases carv’d after their own likenesses, and these they set up in their Halls or Parlours in great Order (perhaps in Niches) being very richly adorn’d, where they took great delight to see a long Race of their Ancestors, in a manner, with as great satisfaction as if they were alive, and they were Conversing with them. Nay, *Herodotus*, *Pomponius Mela* and *Lucian* assert, they plac’d them at Table like Guests, and made merry with them by Eating and Drinking; yet, when they were necessitous, they scrupl’d not to give them as a Pledge for Money they borrow’d, yet then took particular Care, both punctually to pay the one and redeem the other: But as for such as bury’d their Dead out of their Houses and Villages, in the Fields and Plains, they built Sepulchres for them as noble
as

The Dead
kept in Houses,

and plac’d at
Table.

as possible, some after one Fashion, and some after another, every one according to their own Fancy, or the Charges they could best spare; for they chose rather to have their Monuments magnificently built than their Dwelling-Houses, laughing at the *Greeks* and other Nations, who caus'd theirs to be rais'd with great expence like to Palaces, notwithstanding they were to live but a very little while in them, and at the same time neglected their Tombs, where they were to lye for a much longer Time. But the *Egyptians* acted just contrary; they despis'd the present Life, and took little care in building their Habitations, looking upon them only as so many Inns or Baiting-Places, where they were to Inhabit but for a Season, whereas the Glory of a future Life, that was to be procur'd by Virtue, they greatly esteem'd, and consequently spent their whole Care, Study and Riches about the magnificence of their Sepulchres, which they call'd Sempiternal or Eternal Houses, looking upon the Time they were to dwell here on Earth as nothing, in respect of the stay they were to make in the Grave. And hence it is no Nation in the World has been so curious as the *Egyptians* in their Funeral Ceremonies, Preserving the Dead, and magnificence of Sepulchres, which, besides abundance of private Structures, those Obelisks at *Rome* and the Pyramids of *Egypt*, do not only testifie, but will for ever be numbred among the Wonders of the World.

*Sepulchres
call'd Eternal
Houses.*

These, Sir, are my humble Thoughts and Opinion concerning the Funerals of the *Egyptians*, which

The Art of Embalming.

I entirely submit to your better Judgment, hoping you will pardon this Interruption of your precious Time from more weighty Concerns, and candidly accept the mean, but grateful Performance of,

S I R,

Your most Obliged and

Devoted Humble Servant,

Thomas Greenhill.

T H E

Art of Embalming.

LETTER III.

*To Doctor Hans Sloane, Secretary
to the Royal Society, and Fellow
of the College of Physicians, Lon-
don.*

S I R,

IN considering the Nature of the *Egyptian Pyramids, Subterranean Vaults and Lamps*, I not only found in them much Magnificence, but more Curiosity, insomuch that tho' the first were justly reputed Wonders of the World, yet are the last as surprizing and unaccountable, even to the most inquisitive Naturalist, or expert Chymist. Now well knowing your incomparable Library contains

R r 2

the

the most curious Books wrote on this Subject, as also that your unparalell'd *Musæum* is furnish'd with a great variety of Lamps, Lacrimatories, Averruncal Gods, and the like Rarities, taken out of the *Pyramids* and Subterranean Places of *Egypt*, I thought it not only proper to beg your Patronage of the following Sheets, but likewise believ'd my self oblig'd to return such Acknowledgments for your many Favours as I was best able to make, in as much as you are both a great Promoter of Arts and Sciences in general, and have more particularly been pleas'd to encourage this Work of mine: But as to write a Panegyric on your Merit and Virtues would look too much like Flattery, so, entirely to pass them by without taking any notice of them, would no less favour of Ingratitude, therefore I must needs desire leave to say, That the Judgment of the Royal Society, Men of the most polite Learning in the World, in choosing you for their Secretary, is a sufficient Argument of your great Worth and acute Discernment; but your Candour will appear in nothing so much as in accepting this succinct Account of the *Pyramids*, Subterranean Vaults and Lamps of the *Egyptians*, whilst you have by you the Learned Mr. Greaves's *Pyramidographia*, with the several Accounts of *Licetus*, *Bellori*, and other Writers about *Lamps*, &c. Now whereas in the foregoing Letter was fully shown the manner of preparing dead Bodies and rendring them durable, in this I chiefly intend to speak of the Sepulchres or Repositories wherein they were laid; for as much as the *Egyptians* did not only content themselves with *Embalming* their Dead, but likewise with equal Care provided Conditors that might be lasting as the Body, and in which
it

it might continue safe from the Injuries both of Time and Men, because they religiously believ'd that so long as the Body indur'd, so long would the Soul continue with it, not as a quickning or animating Spirit, but as an Attendant or Guardian, and without going into any other Body, as otherwise they thought it would; so that after they had preserv'd the Dead from Putrefaction, they next entomb'd them in firm and stately Monuments, such as were at first those Mercurial Sepulchres of hard Marble of a Spherical Figure, as *Strabo* records, and those wonderful ones of the antient Kings of *Thebes* in *Egypt*, which *Diodorus Siculus*, Lib. 1. mentions, and such were also the *Hypogææ*; those Caves or Dormitories cut out in the *Lybian* Deserts, by the *Egyptians* of lower Quality, which are now term'd the Mummies. Of the same Nature likewise are the stately *Pyramids* built by their Kings, all being design'd to secure the Dead, after they were *Embalm'd*, from the Injuries of the *Nile* or Weather, the rapine of an Enemy or any voracious Animal; and that so the Soul might be still oblig'd to attend them: But besides this general Reason why these Reconditories were built, which was to preserve the Dead from all external Violence, there were two special ones why they were made in a *Pyramidal* form. The first was, in that this Figure appears most permanent and durable, as being neither so liable to be over-press'd by its own weight at top, nor to be undermin'd by the sinking in of Rain at the bottom, as other Buildings are. The second was, because these Structures were intended to represent some of the *Egyptian* Deities; for, in the most antient Times, *Pyramidal* Columns or Obelisks were worshipp'd as Images of

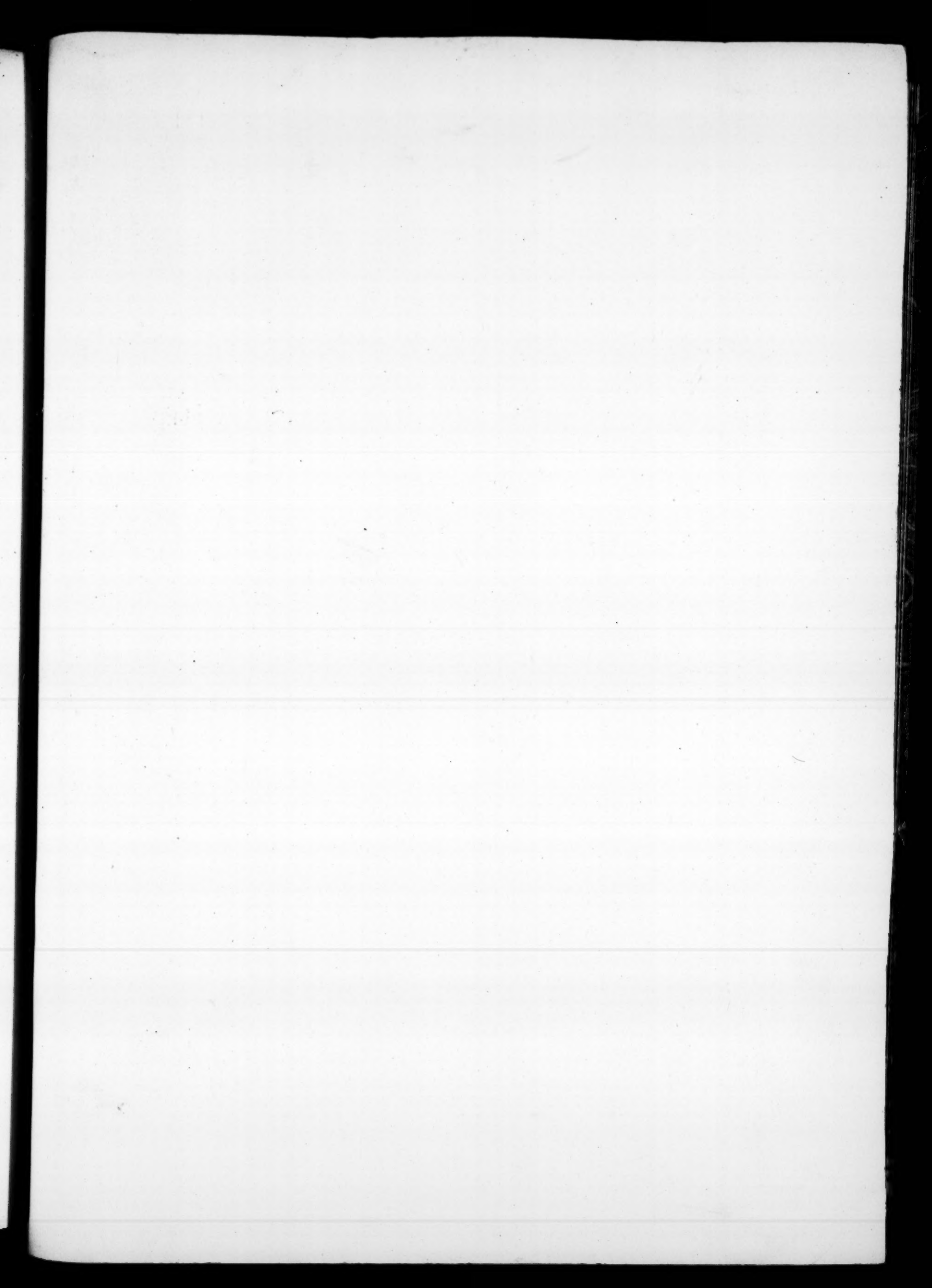
Pyramids
to what end
built.

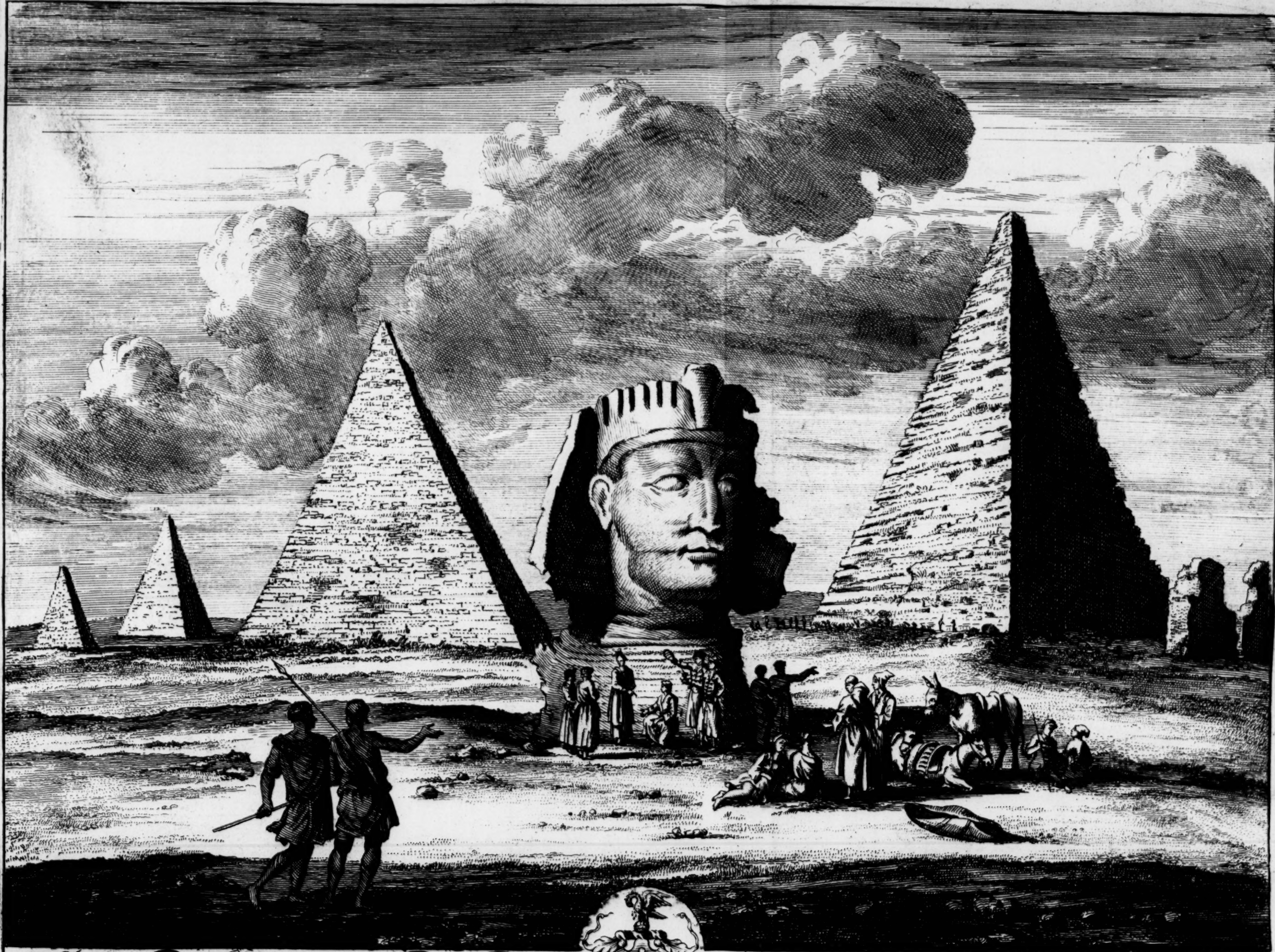
Why of a
Pyramidal
form.

of the Gods, before the exact Art of Carving Statues was found out, and so as *Isis Cornigera* represented the Horns of the Moon, in like manner might these *Pyramids* represent the Rays of the Sun, which the *Egyptians* worshipp'd under the name of *Osiris*. As to
 Their number. the number of *Pyramids* to be seen in *Egypt*, *Bellonius* very much exceeds the Account given us by other Travellers, for he makes them above 100, whereas *Greaves* says there are not 20, and Prince *Radzivil* reckon'd but 17. Three of these are the most remarkable, being built on *Africa* side, on a rocky and barren Hill, between the City *Memphis* and the Place call'd *Delta*, from the *Nile* less than four Miles, from *Memphis* six, and near to *Busiris*, a Village from whence People are wont to ascend up to them, *Pliny* Lib. 36. cap. 12. *Le Bruyn* has given us this Drawing of them, together with the *Sphinx* which he made on the spot, whilst the *French* Consul and some of his Company were refreshing themselves under its Shade.

Who were
 the Founders
 of them.

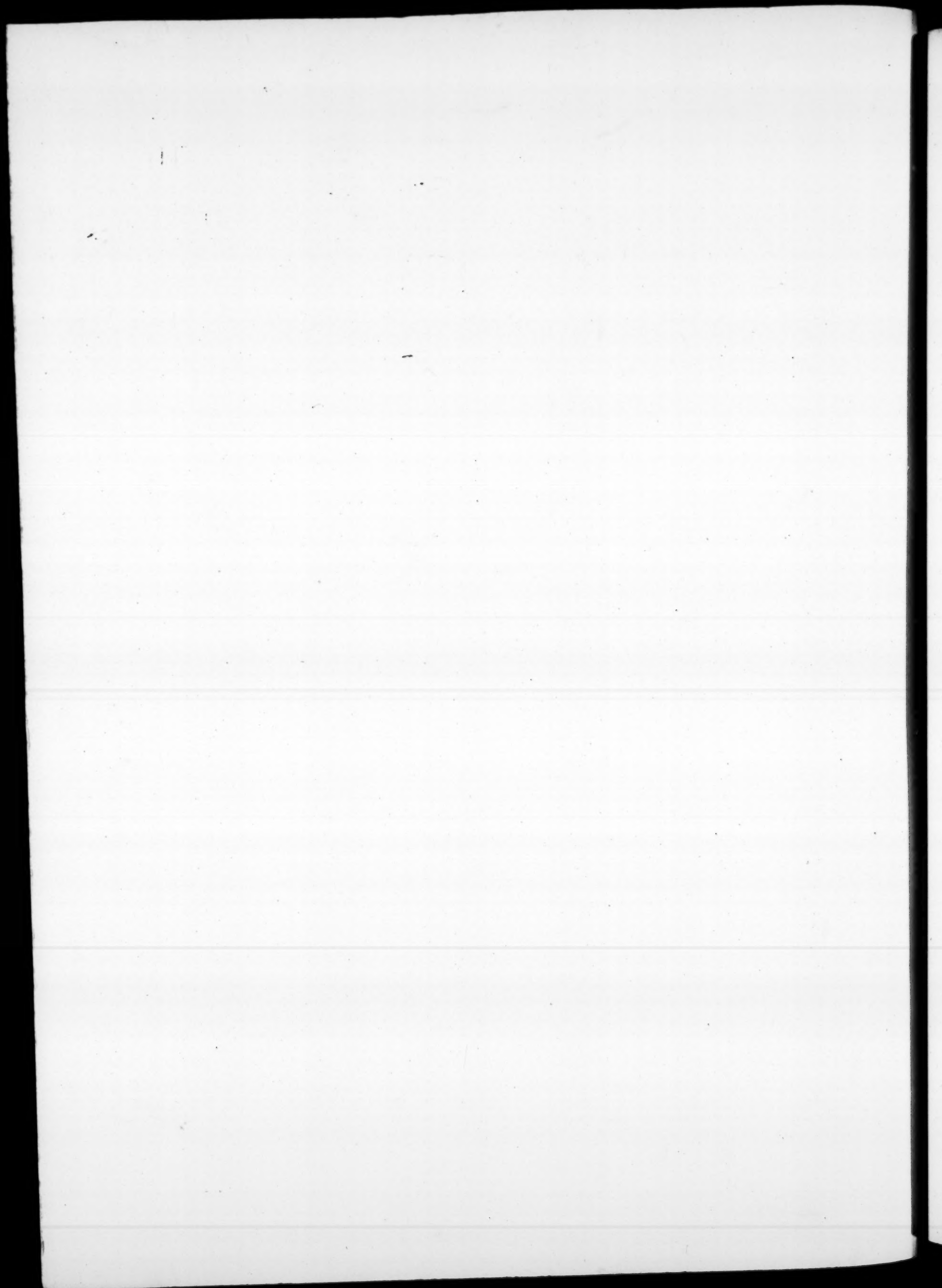
These three *Pyramids* were not erected by the *Israe-
 lites*, under the Tyranny of the *Pharaohs*, as *Josephus* and some modern Writers affirm; for the Scripture says positively, the Slavery of the *Jews* consisted in making and burning Brick, whereas all these *Pyramids* were made of Stone. The first and greatest of them was built, says *Herodotus*, by *Cheops* (stil'd by *Diodorus Siculus*, *Chemmis*) who succeeded *Rhampsinitus* in the Kingdom of *Egypt*. He adds, that the Stones were dug out of the Quarries of an *Arabian* Mountain, and from thence carry'd to the *Nile*; that there were employ'd in the Work Ten Miriads or a Hundred Thousand Men, every Three Months a Myriad; that the whole *Pyramid* was finish'd in 20 Years, whereof 10
 were





To Mr. Francis Moult Chymist
this Plate is humbly dedicated by His most
who has been Pleas'd to encourage this Work,
humble Servant Thomas Greenhill

J. Kip Sculp



were spent in conveying the Stones to the Place of building.

The second *Pyramid*, like the first in respect to its Workmanship, but far inferior in regard of its Magnitude, was built by the Successor to *Cheops*, who was *Cephren* his Brother, as *Herodotus* and *Diodorus Siculus* agree.

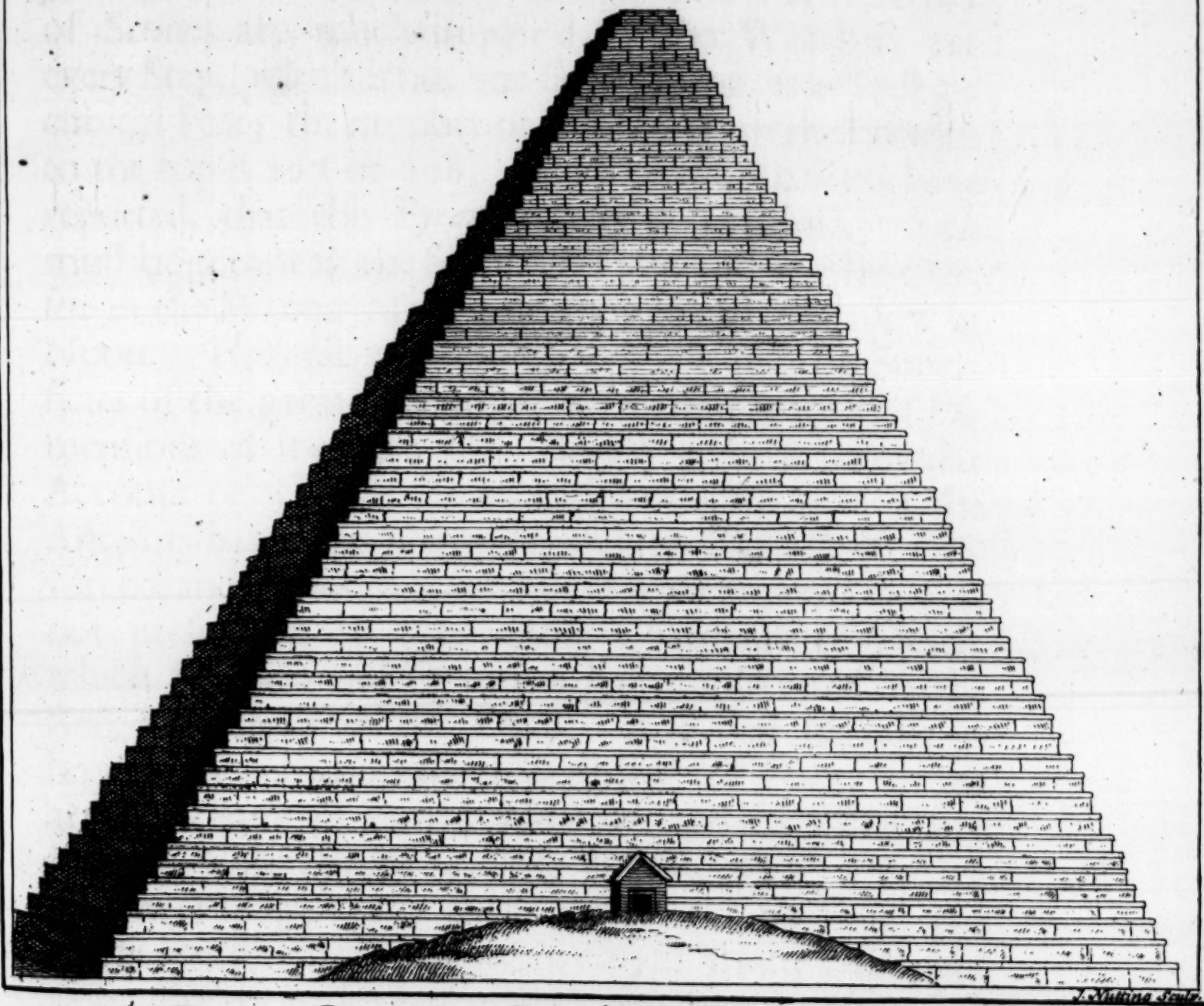
The third *Pyramid*, less than either of the two former, was built by *Mycerinus*, Son of *Cheops* or *Chemmis*, says *Herodotus*. Other Writers give different Names to the Founders of these *Pyramids*; but this is what is most probable among their various Opinions, according to Mr. *Greaves*. Besides these three now in being, *Herodotus* mentions a fourth built of Brick by *Asychis*, who succeeded *Mycerinus*, and another in which *Imandes* was bury'd, at the end of the Labyrinth built by the 12 Kings of *Egypt*. Also long before any of these, *Mæris* in his wonderful Lake, had erected two *Pyramids*, one for himself and another for his Wife, both long since gone to ruine; but there are many yet standing in the *Lybian* Defart, whose Founders none of the antient Writers have ever nam'd. Among these one is no less worthy of Memory than either of the three former, it standing about 20 Miles distant from them, more within the sandy Defart, and appearing to have the same Dimensions, the same Steps without as the first has, to be of the same Colour, and to have an Entrance like it on the North side, which is barr'd up within, and so whatever is said of the first in respect to its out-side may be applicable to this last, therefore one Description may serve for both.

The

A Descripti-
on of the first
and fairest
Pyramid.

The first and fairest of the three great *Pyramids* is situate on the top of a rocky Hill, in the sandy Desert of *Lybia*, about a quarter of a Mile distant Westward from the Plains of *Egypt*, the height of the situation giving Beauty as the solidity of the Rock does firmness to the Superstructure. The Basis is exactly four square, and the North side of it being measur'd by Mr. *Greaves* with a *Radius* of 10 Foot, was found to be 693 *English* Foot, and the Altitude being measur'd by its Perpendicular, was found to be 481 Foot; but if taken as it ascends inclining, then is it equal to the Basis, which is 693 Foot. To give a true Idea of the just Dimensions of this *Pyramid*, we must imagine on the sides of the Basis, which is exactly square, four equilateral Triangles mutually propending, till they all meet at the top as it were in a point; for so the *Perimeter* of each Triangle comprehending 2079 Foot, and the *Perimeter* of the Basis 2772 Foot, the whole Area of the Basis will contain 480249 square Foot, or about 11 *English* Acres of Ground, which is a Proportion so monstrous, that it might seem incredible were it not attested by the Ancients to be so much, and by some of them more. The Ascent to the top of the *Pyramid*, from all the sides without, is by Degrees or Steps; the lowermost Degree is near four Foot in height, and three in breadth, which goes about the *Pyramid* in a level: The second Degree is like the first, only it retires inward near three Foot; after the same manner is the third Row, and so the rest, rising like so many Stairs one above another to the top, which ends not in a point, but in a little flat, and is about 13 Foot broad, being cover'd with nine Stones, besides two which are wanting at the Angles. The Degrees

The outside of the First and Fairest Pyramid.



*To his Grace
Arch-Bishop*

*Thomas Lord
of Canterbury,*

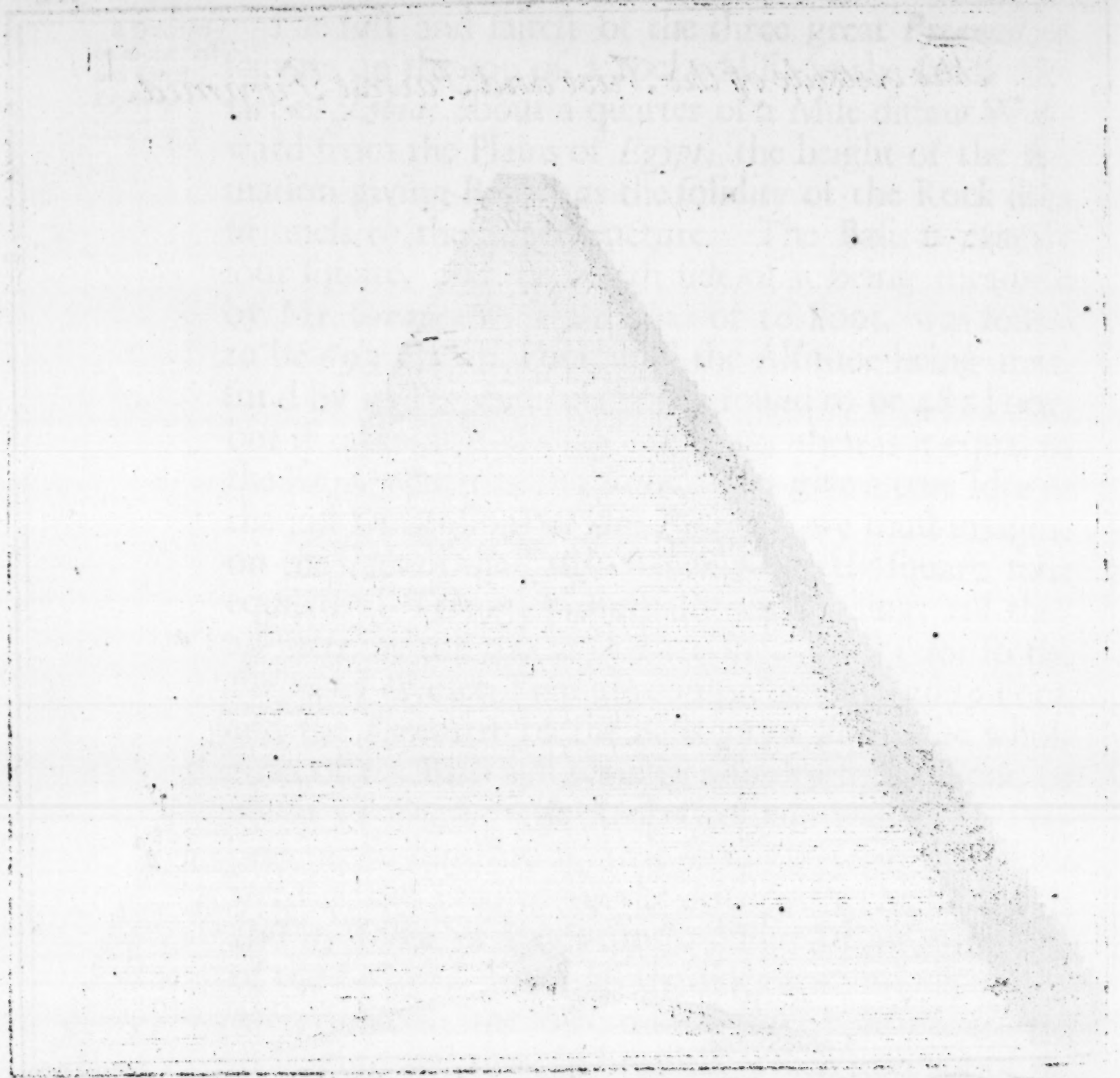
who has been pleas'd to encourage this

Work, this Plate is humbly dedicated by.

His Graces most obedient humble Servant

Thomas Greenhill.





John Thomas
Architect
1840

grees by which we ascend are not of an equal depth, for some are near four Foot, others want of three, and the higher we ascend, the depth grows the less, and so in proportion does the breadth also. These rows of Stones are much impair'd by the Weather, yet every Step, which is but one single Stone, is at least 30 cubical Feet; the number of Degrees from the bottom to the top is 207 or 208. Some of the Ancients have reported, that this *Pyramid* casts no Shadow, which must be meant in the Summer-Time and at Mid-Day, for in the Winter Mr. *Greaves* saw it cast a Shadow at Noon. Thus far concerning the out-side or Superficies of the greater *Pyramid*, with the Figure and Dimensions of it; next Mr. *Greaves* gives a particular Account of what he found within it, of which, if the Ancients have been silent, he imputes it chiefly to a reverend and awful Regard mix'd with Superstition, in not presuming to enter those Chambers of Death, which Religion and Devotion had consecrated to the Rest and Quiet of the Dead. And first he tells us how he ascended on the North side 38 Foot, on an artificial Bank of Earth, when he and his Company enter'd, with Tapers in their Hands, thro' a square narrow Passage three Foot broad and 92 long, the Declivity of which was gradually so strait, that they were forc'd, at the farther end, to creep on their Bellies. After this, having pass'd thro' a place in which they found ugly large Bats above a Foot long, they enter'd the first Gallery, the Pavement of which was of white and polish'd Marble, rising with a gentle Acclivity, being about five Foot broad, as many high, and 110 Foot long: At the end of this begins the second Gallery, a very stately piece of Work, and not

The Entrance.

First and second Gallery.

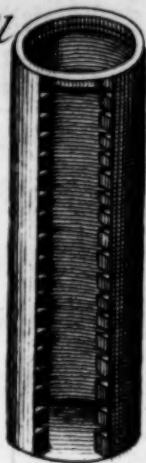
St

infe-

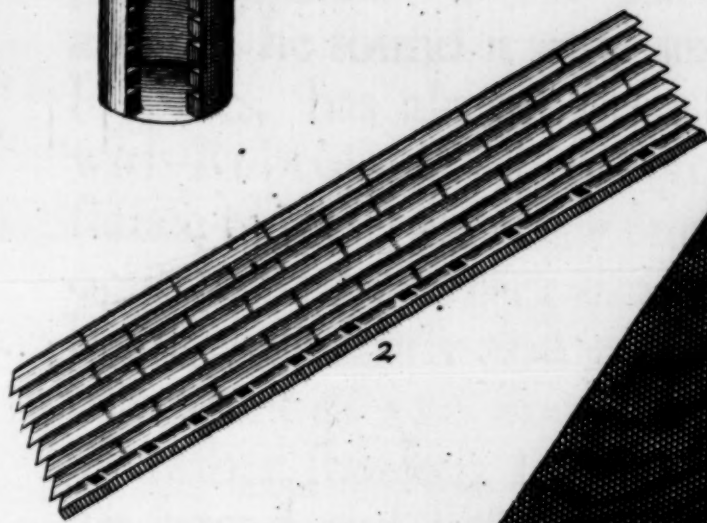
The Well.

inferiour, either in respect of the curiosity of Art or richness of Materials, to the most sumptuous and magnificent Buildings. 'Tis divided from the former by a Wall, thro' which they pass'd stooping along a square hole, much about the same bigness as the entrance of the *Pyramid*, but of no considerable length yet level: At the end of this Hole on the right Hand, they found the Well mention'd by *Pliny* to be 86 Cubits in depth, into which, he probably imagines, the Water of the River *Nile* was brought by some secret Aqueduct, and *Bellonius* thinks, out of this Well the Workmen drew the Water which they drank, as likewise that it serv'd them to dilute the Mortar they us'd in the Masons Work of the Building; but others affirm, that after having descended 67 Foot strait downwards, there is a square Window which leads into a Grot or Cave dug out of a Hill found there, not of living or solid Stone, but of Sand condens'd and press'd together; it extends in length from East to West 15 Foot lower, and consequently 82 from the top. There is a Way dug in the Rock two Foot and half wide, whose descent downwards is very crooked the length of 123 Foot, at the end of which it is fill'd with Sand and Bats nastiness: As 'tis said a *Scotch* Gentleman found it out, of whom the *Sieur Thevenot* makes mention in his Travels. *Le Bruyn* thinks it probable, that this Well was made to let down the Corps into, that were put in the Cavities that are under the *Pyramids*, but would not venture the Experiment of going down to see. *Greaves* also thinks this Well was the Passage to those secret Vaults, mention'd, but not describ'd by *Herodotus*, which were hewn out of the natural Rock, over which this *Pyramid* was erected.

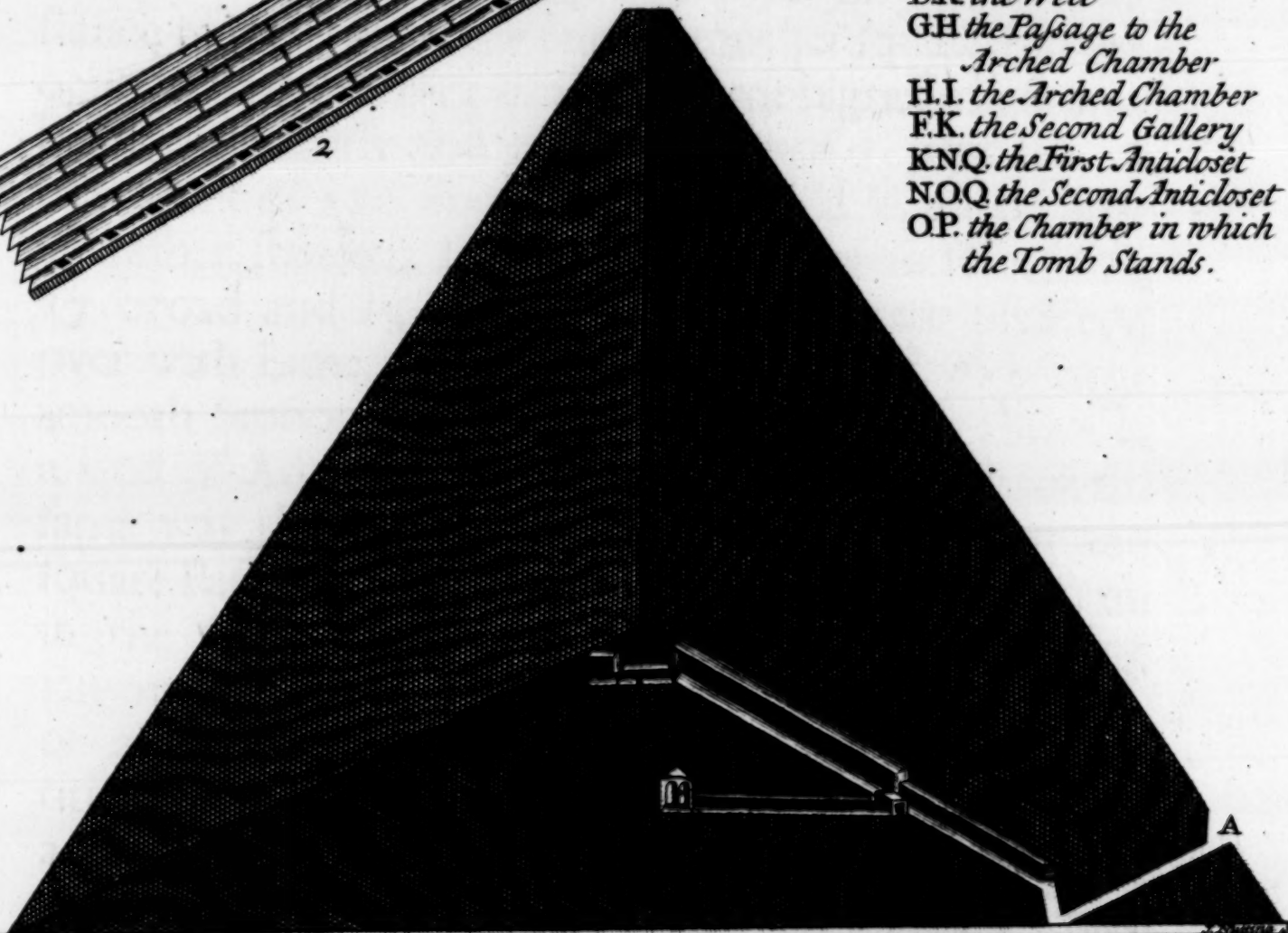
1. The descent into
the Well



The inside of the First & fairest Pyramid.
*If we imagin the whole Pyramid to be divided in y^e
midst, by a Plan extended from the North side to the
South; the Entrance, Galleries, and Chambers, with y^e
several passages to them, will appear in this manner.*



AB. the Entrance into the
Pyramid
BC. the Ascent into the
First Gallery
CE. the First Gallery
DR. the Well
GH. the Passage to the
Arched Chamber
HI. the Arched Chamber
EK. the Second Gallery
KNQ. the First Anticloset
NOQ. the Second Anticloset
OP. the Chamber in which
the Tomb Stands.



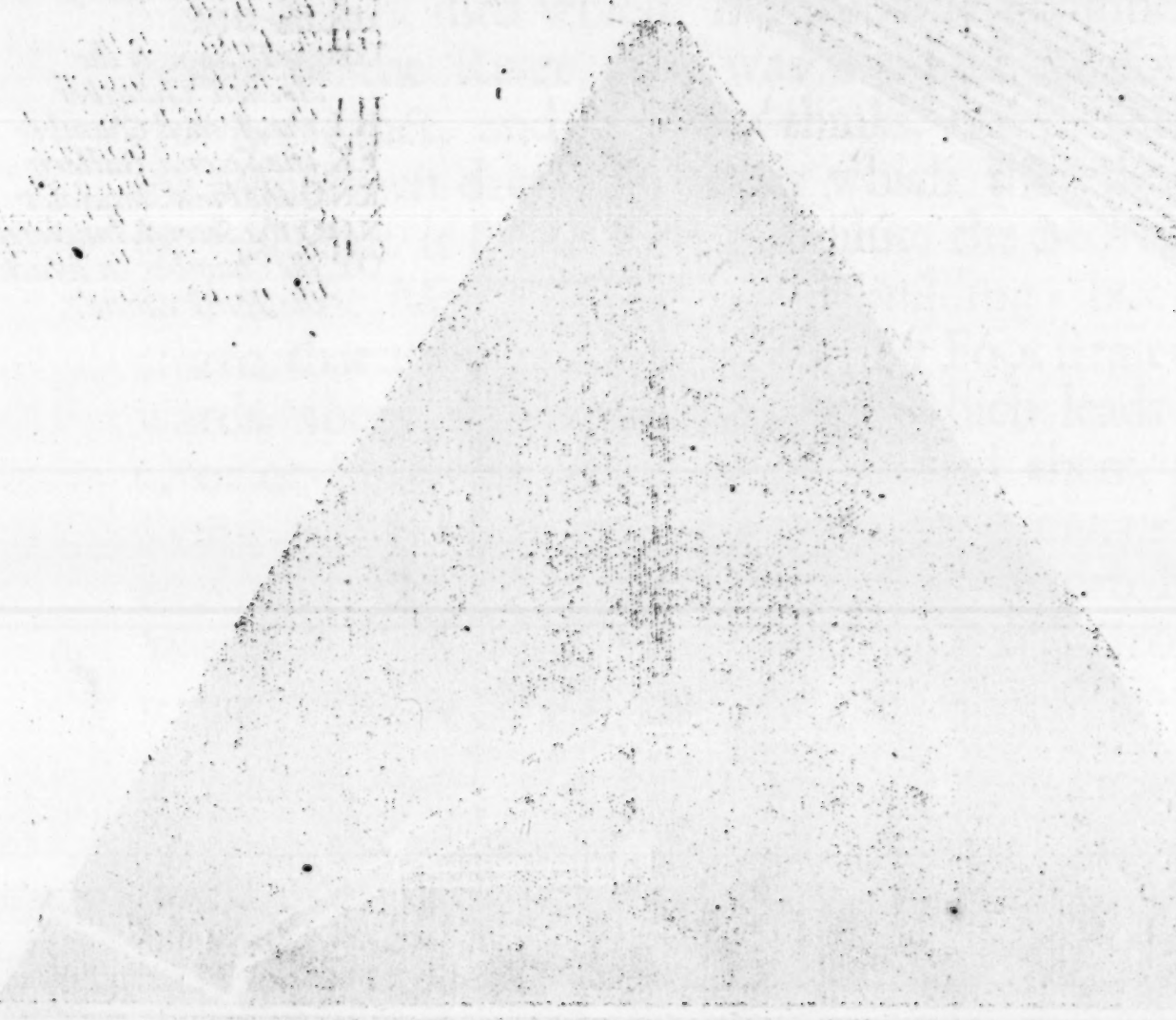
To Mr. John
of University College
pleas'd to encourage this Work.
His most humble Servant



Thorpe, M.A.
in Oxford, who has been
this Plate is humbly dedicated by
Thomas Greenhill.

The first of the four is the
the second is the
the third is the
the fourth is the

the first of the four is the
the second is the
the third is the
the fourth is the



the first of the four is the
the second is the
the third is the
the fourth is the

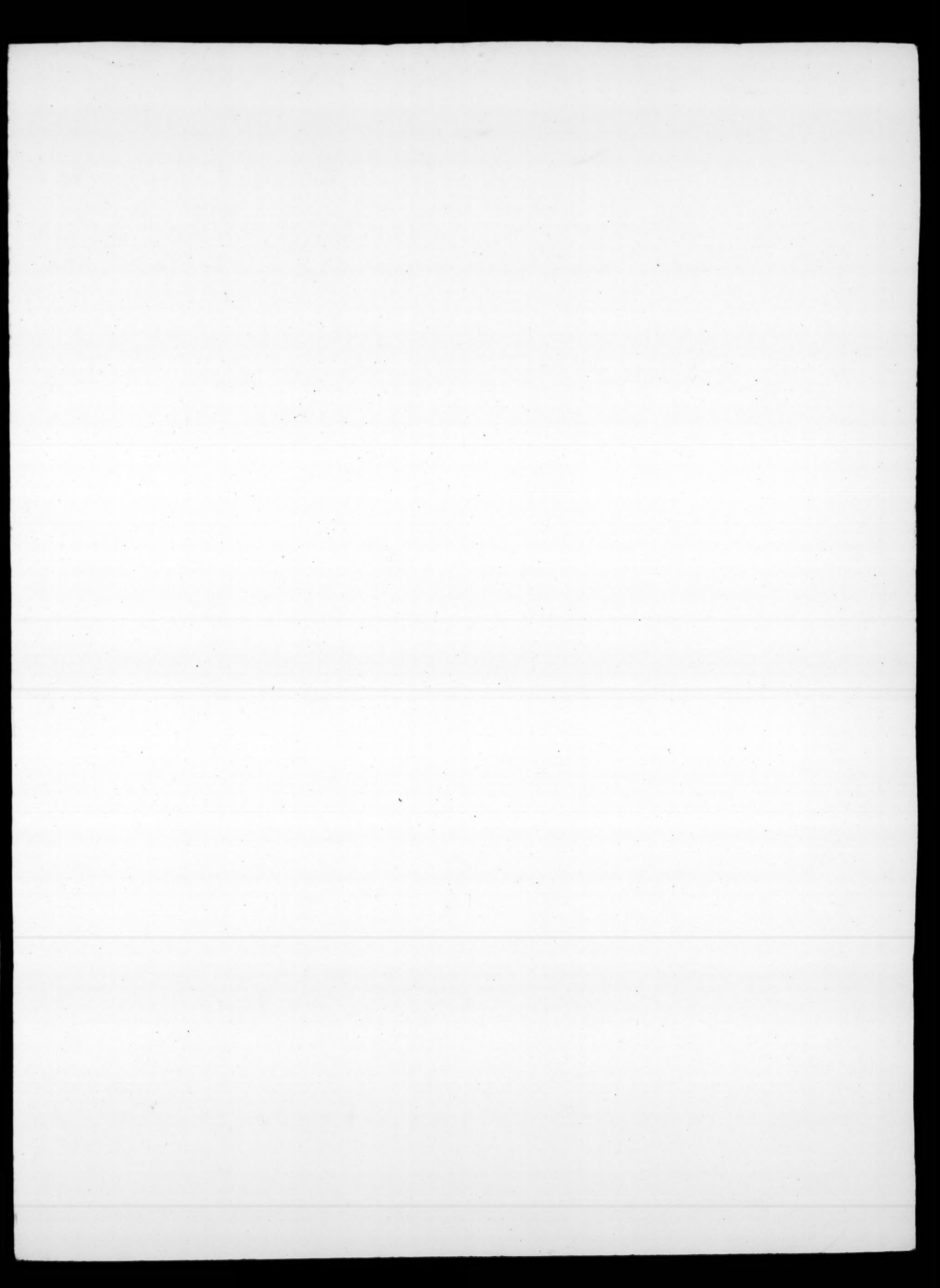
erected. This Well, says the former, is circular and about three Foot over; the sides of it are lin'd with white Marble, and the descent into it is by fixing the Hands and Feet in little open spaces, cut into the sides within, opposite and answerable to one another in a perpendicular. But by his measure, sounding it with a Line, he found it only 20 Foot deep, the rest, as he supposes, has almost been damm'd up and choak'd with Rubbage. Thence going strait forward the distance of 15 Foot, they entred another square Passage, opposite to the former and of the same bigness, the Stones being very massy and exquisitely joyn'd; this led, at the extent of 110 Foot, into an arch'd Vault or little Chamber, standing East and West, about 20 Foot long, 17 broad and 15 high: The Walls were plaister'd over with Lime, but the Roof was cover'd with large smooth Stones, which lay shelving and met above in a kind of Arch or rather Angle. Returning back the same way they came, and being out of this low and square Passage, they clim'd over it, and going strait on in the trace of the second Gallery, on a shelving Pavement (like that of the first) rising with an Angle of 26 Degrees, they at length came to another Partition, being 154 Foot distant from the Well below and the length of the Gallery. Here if we consider the narrow Entrance or Mouth of the *Pyramid* which descends, and the length of the first and second Galleries that ascend, all of them lying as it were in the same continu'd Line, and leading towards the middle of the *Pyramid*, one may easily apprehend the Reason of that strange Eccho within of four or five Voices, mention'd by *Plutarch*, or rather of a long continued Sound, as Mr. *Greaves* found by experience in discharge-

A strange
Eccho.

ing a Gun; for the Sound being carry'd thro' those Passages, and finding no vent outwards reflects on it self, and causes a confus'd noise, which by degrees ceases. This Gallery is built of white Marble, cut very exactly into spacious squares and polish'd; also the Roof and sides of the Wall are of the same Stone, so closely joynted as scarce to be discern'd by the most curious Eye, and tho'-the acclivity or rising of the Ascent make the Passage more difficult and slippery, yet is it nevertheless very beautiful. The height of this Gallery is 26 Foot, the breadth six, of which three are to be allow'd for the way in the midst, which is set and bounded on both sides with Seats (like Benches) of polish'd Stone; each of these is above one Foot in breadth and no less in depth. On the top of these Benches near the Angle, where they close and joyn with the Wall, are little Spaces cut in right angl'd parallel Figures, on each side opposite to one another, intended, no doubt, for some other end than Ornament. In casting and ranging the Marble in both the side Walls, all the Courses, which are but seven, (so great are those Stones) lye and flag over one another about three Inches, as is better to be conceiv'd by Figure 2 at p. 314. than by any Description I can give.

Le Bruyn's
Description of
the Gallery.

Le Bruyn in his *Voyage to the Levant*, p. 139. writes more particularly of this Gallery, after the following manner: ' Being return'd, says he, from the Horizontal Way, which is on the right Hand, we enter'd the other on the left, which is six Foot four Inches wide, and rises also the length of 162 Foot. On each side the Wall is a Stone-Bench two Foot and half high, and pretty broad, which serves to take
' hold

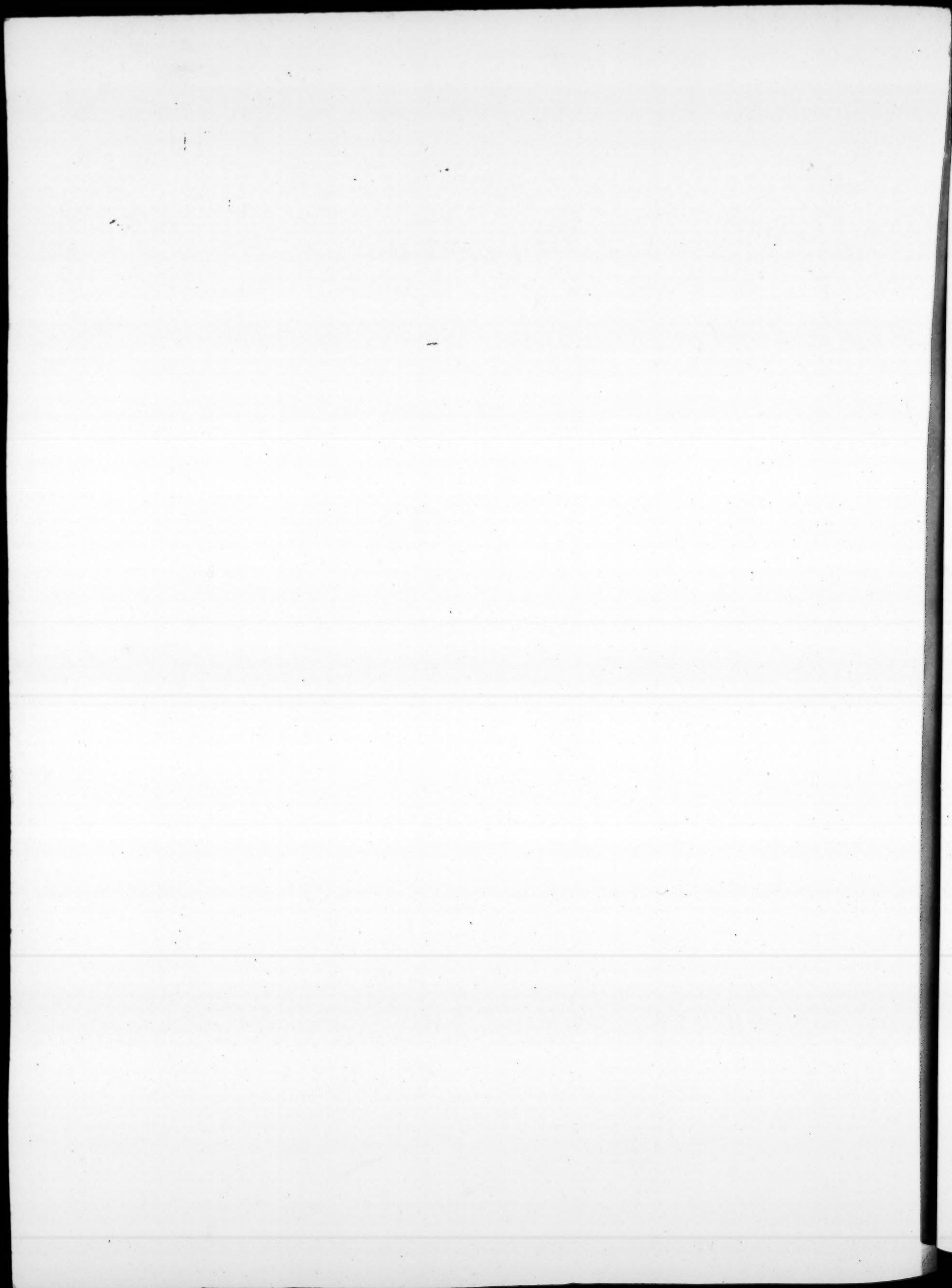




To Mr. Joseph Whiston, Drugster, who has
 been pleas'd to encourage this Work
 This Plate is humbly dedicated by
 His most humble Servant
 Thomas Greenhill.



J. Kip Sculp.



hold by in going up, to which the Holes that are made almost every step in the Wall, are of no small Service, yet are they altogether confus'd and without order. It is not known by whom they were made; but those that go to see the *Pyramids* are extreamly oblig'd to them however, for without these Holes it would be impossible to get up, and a Man must likewise be very strong and in health that can do so by the help of them, and the Stone-Bench by which one holds fast with one Hand while the other holds the Candle; add to this, that a Man must make large steps, because these Holes are six Hands breadth distant from each other. This Ascent, which cannot be conceiv'd without admiration, may well pass for what is most considerable in the *Pyramids*; for the Stones which compose the Walls are as smooth as Looking-Glasses, and so well joyn'd together, that one would be apt to take them for one single Stone. The same may be said of the Pavement. The Roof is here exceeding high and so very sumptuous, that 'tis better to be represented than describ'd; I therefore made this Draft of it, while my Countryman *Adrian van Bierbeck* rested himself on the Bench that is on the left Hand, and some of our Company were already got up with their Lights into the Chamber where the Tomb or Sepulchre is, which gave me opportunity to take a view of all the Roof more at large.

But to return to Mr. *Greaves's* Account, he says, That after having pass'd this Gallery, they enter'd another square Hole of the same Dimension with the former, which brought them into two *Anti-Closets* lin'd with a rich and speckl'd sort of *Thebaic* Marble. The first

Two *Anti-Closets.*

first of these had almost the same Dimensions as the second. The second was thus proportion'd: The *Area* was level, the Figure of it oblong, the one side containing seven Foot, the other three and a half, and the height was of 10 Foot. This inner *Anti-Closet* was separated from the former by a Stone of red speckl'd Marble, which hung in two Mortices (like the Leaf of a Sluce) between two Walls, more than three Foot above the Pavement, and wanting only two of the Roof. Out of this Closet they enter'd another square Hole of the same wideness and Dimensions with the rest, and near nine Foot long, all of *Thebaic* Marble most exquisitely wrought, which landed them at the North end of a very sumptuous Room. The distance from the end of the second Gallery to this Entry is 24 Foot. This rich and spacious Chamber, in which Art may seem to have contended with Nature, the curious Workmanship being not inferiour to the rich Materials, lies about the Center of the *Pyramid*. The Floor, Roof and Sides of it are all compos'd of vast Tables of *Thebaic* Marble, very gracefully siz'd and plac'd. The nine Stones which cover the Roof are of a prodigious length, like so many huge Beams traversing the Room, and supporting the prodigious mass of the *Pyramid* above: The length of this Chamber is about 34 Foot, the breadth 17, the height 19 and a half. Within this glorious Room stands the Monument of *Cheops* or *Chemmis*, of one piece of Marble, hollow within, uncover'd at the top, and sounding like a Bell, without any Sculpture or Embossment. But 'tis the common Opinion, after *Diodorus Siculus*, that neither *Chemmis* nor his Successor *Cephren* were bury'd in their *Pyramids*, because, says he, the People
being

A spacious
Chamber

wherein stands
Cheops's Tomb.

being over work'd by them with hard Labour, threatened to tear their dead Bodies to pieces, and throw them out of these Sepulchres, therefore they on their Death-Beds commanded their Servants to bury them in some obscure Place, *Diod. Lib. 1.* This Monument is of the same *Thebaic* Marble with the whole Room, being speckl'd with black, white and red Spots, and resembling two Cubes finely set together, and hollow'd within. 'Tis seven Foot three Inches and half long, in breadth and depth three Foot three Inches and three quarters on the out-side, but within 'tis something less, which shows that the Men of this Age are of the same Stature with those that liv'd near 3000 Years ago, tho' some famous Men have thought the contrary. If any ask how this Monument could be convey'd into this Chamber, since 'tis impossible for it to enter by those narrow Passages in the *Pyramid* which lead to it, I answer, It must have been rais'd and convey'd up from without by some Engine, before the Chamber was finish'd and the Roof clos'd: Thus far *Greaves*. *Sandys*, p. 99. says, This *Pyramid* which is the greatest of the three, and chief of the Worlds VII Wonders, employ'd 366000 Workmen continually in building it for the space of 20 Years, in which Time they consum'd in Radishes, Garlick and Onions only, 1800 Talents. Nor has Time, which devours the proudest Structures, humbl'd this lofty Edifice, tho' 'tis very probably conjectur'd to have stood 3300 Years, and is now rather old than ruinous, yet the North side is most worn by reason of the humidity of the Northern Winds, which are here the moistest.

How many
Workmen em-
ploy'd in the
Building it.

The second *Pyramid* is hardly distant the flight of an Arrow from the first, and is all built of Stones of a
whi-

The second
Pyramid.

*Lodgings of
the Priests.*

whitish colour, nothing so large as those of the first. The sides rise not by Degrees or Steps like those of the former, but are smooth and equal, and the whole Fabrick seems very entire, except on the South-side. Tho' this *Pyramid* is generally thought to be inferiour to the first in Magnitude, yet by Mr. *Greaves's* Observation, the height and sides of the Basis are in both equal. There is no Entrance into it, and therefore none can tell what Chambers it contains; 'tis bounded on the North and West by two very stately and elaborate Structures, being 30 Foot deep, and more than 1400 long, cut out of the hard Rock, and squar'd by a Chizzel, which are suppos'd to be the Lodgings of the Priests. They run along at a convenient distance, parallel to the two sides of this *Pyramid*, and meet in a right Angle. The Entrance into them is by square Openings, hewn out of the Rock, and much of the same bigness with those of the first *Pyramid*. The hollow space within is somewhat like a square and well proportion'd Chamber, cover'd and arch'd above with the natural Rock: In most of these there was a Passage opening into some other Apartment.

*The third
Pyramid.*

The third *Pyramid* is from the second about a Furlong, and tho' it appears at a distance to be of an equal height with the two former, by reason of the advantage of its Scituation upon a higher rise of the Hill, yet is it really much lower, each side of the Basis being but 300 Foot long, which wants near 400 of the two others. All the antient and modern Writers generally agree, this *Pyramid* was made of black *Ethiopic* Marble, whereas Mr. *Greaves* assures us, on his own Inspection, the whole Mass seems of a clear and white Stone, somewhat choicer and bright-

brighter than that in either of the two other *Pyramids*; but what the Stone within may be no Body can tell, since there never was any Entrance into it. At some distance South-East of the biggest *Pyramid* stands the *Sphinx*, so famous among the Ancients: *The Sphinx.* 'Tis a Statue or Image cut out of the main Rock, representing the Head of a Woman with half her Breast, but is at present sunk or bury'd in the Sand to the very Neck: It is an extraordinary great Mass, but withal proportionable, altho' the Head of it self be 26 Foot high, and from the Ear to the Chin 15 Foot, according to the Measure the *Sieur Thevenot* took of it. At a distance it seems five Stones joyn'd together, but coming nearer one may discover what was taken for the Joynings of the Stones, was properly nothing but the Veins in the Rock. *Pliny* says, this serv'd for a Tomb to King *Amasis*, which is not improbable, since it is in a Part which was formerly a kind of Burying-Place, and near the *Pyramids* and Caves, which were nothing but Places of Sepulture; and that according to his Calculation it was 102 Foot in compass about the Head, 62 high and 143 in length, for the Body of it is suppos'd to resemble a Lion or Dog. Some will have it a certain *Egyptian* King caus'd this *Sphinx* to be made in Memory of *Rhodope* of *Corinth*, with whom he was passionately in Love. They say, among other Things, that when they consulted it at the rising of the Sun, it answer'd like an Oracle; yet most believe this was done by the cunning of the Priests, thro' means of some hidden Pipes or Conduits under Ground, and that the Well we describ'd in the great *Pyramid* was made use of for the same purpose; but what makes this appear to be fabulous is, that

T t there

It represent-
ed Momphta.

there is no perforation or opening either at the Mouth, Nose, Eyes or Ears. Many other the like Stories Authors have rais'd of this Statue, affirming that by the Figure of a *Sphinx*, was represented the Goddess *Momphta*, who presided over all the Waters, and chiefly preserv'd and supply'd the Causes of the Over-flowing of the River *Nile*; as also that thereby was signify'd the State or Condition of that River, for as the Over-flowing of the *Nile* continues all the Summer, and during the Time of Harvest, *viz.* in the Months of *July* and *August*, and that in those two Months, the Sun commonly runs thro' the two Signs of *Leo* and *Virgo*, it was natural enough for the *Egyptians*, who had a great inclination for *Hieroglyphics* and misterious Representations, to make a Monster of a Virgin and Lion, which they call'd *Sphinx*, and consecrated to the River *Nile*; the representing of which lying on its Belly, was to explain the Over-flowing of that River.

Observations
on the Pyra-
mids.

But to return again to the *Pyramids*, near which this *Sphinx* stands, we shall add these few Observations of Father *Vansleb* concerning them, *viz.* That they are not built with Marble, but with a white sandy Stone exceeding hard; that none of them are perfectly square, but have all two sides longer than the others, which is plainly visible in the greater and the lesser *Pyramid*: The North side is longer than that which stretches from East to West, yet are they nevertheless built in very good Order, and each of the three largest stand at the head of 10 lesser, which are not well to be distinguish'd, by reason of heaps of Sand that lye before them. They have all an Entrance that leads to a low Alley, which is exceeding long, and has at the end a Chamber,

ber, where the antient *Egyptians* plac'd the Bodies of those Persons for whom the *Pyramid* was design'd, tho' this Entrance is not to be seen in every one of them, because the Wind has stopp'd it up with Sand. On the top of the largest *Pyramid* was antiently a Statue or *Colossus*: This appears in that it is not so sharp as the others, but rather plain, and there are yet to be seen great Holes, which were to keep the *Colossus* from falling; but at present there is nothing to be seen at top but many Letters of the Names of Persons of all Nations, who had left them to witness they had been there. Lastly, He makes no question but that this Place where the *Pyramids* are built, was the *Burying-Place* of the old City of *Memphis*, by reason all the *Arabian* Histories inform us that this City stood where the *Pyramids* now are, over against old *Cairo*. He also imagines the *Sphinx* to be a Tomb, *First*, From its situation in a Place which was in former Ages a Burying-Place, and near the *Pyramids* and mortuary Caves. *Secondly*, That it appears to be a Sepulchre from its Building; for in the hinder part is a Cave under Ground, of a bigness answerable to that of the head, into which he look'd by an Entrance that led into it, so that it could serve to no other purpose than to keep a dead Corps.

From the *Pyramids*, *Vansleb* went to take a View of the *Caves* that are adjoyning, which formerly serv'd for Places to bury the Dead in: Of these there are several hollow'd or cut in the side of a Rock, in bad Order and without Symmetry on the out-side, but very even and well proportion'd within: All of them have a square Well cut likewise out of the Rock, in which the *Egyptians* laid the Bodies of those for whom

*Caves near
the Pyramids.*

the *Cave* had been made, it serving them for a Tomb. The Walls of some of these are full of *Hieroglyphic* Figures, cut also in the Rock; in some they are but small, in others very lively. In one, says he, I counted 16 great Figures, eight Men and as many Women, holding each other by the Hand, with some other small Figures on each side.

*Subterranean
Caves.*

But to speak more particularly of the *Subterranean Caves*, near the Borough of *Sacara* in *Egypt*, we shall observe, that among the most remarkable Things that were found, as well in the City of *Memphis*, as some Miles round about it, the *Caves* or Tombs under Ground were the most considerable, and worthy the search of the Curious. It is on these *Subterranean Caves* that this City and several Places thereabouts were built, as on so many Vaults, as the Ancients have written, and those *Caves* do by far surpass the *Catacombs* of *Rome* both in Grandeur and Beauty; for the antient *Egyptians*, who maintain'd the *Metempsychosis* or Transmigration of Souls from one Body to another, took care not only to preserve their Dead from Putrefaction, but also endeavour'd to lay them up in a secure and quiet Place of Burial: That they might therefore take all manner of precaution against any alteration that might happen to them from the Injuries of Air, Fire, or the length of Time, they did not place their Dead in Places where the River *Nile* might overflow, nor in the open Fields, but either in *Pyramids* of a more durable continuance, or in *Subterranean Vaults* built with great care of Stones, or lastly, in *Caves* cut out of the Rock it self, for which the Region of *Memphis* and Places adjoyning were very proper, because they consist of a Rock, which is hid under

der the thickness of about a Foot and half of Sand. Their Burying-Places then were *Subterranean Caves* divided into several Apartments, roof'd like great Halls, and with so many Windings, which went from one to the other, that they resembl'd real *Labyrinths* or *Meanders*. According to the report of the antient *Egyptians*, there was such a vast number of those *Subterranean Apartments* which butted one against another, that they extended some Miles in length, even to the Temple of *Jupiter Ammon*, and the Oracle of *Serapis*, which was a great conveniency to the Priests, who might hold a Correspondence with each other without being scorched by the heat of the Sun, or incommoded by the Sands; so that all those vast sandy Plains of *Egypt* were hollow underneath, and divided into numberless Apartments and Places for dead Corps. This seems surprizing and almost incredible, but they that will consider the other prodigious Works of the *Egyptians*, and make some Reflections on what the antient Historians have wrote of the great and most antient City of *Memphis*, and the almost infinite number of that People, will not find this so impossible; besides what the *Arabian* Authors say, that there was formerly a Subterranean Communication between this City of *Memphis* and that of *Heliopolis*, being several Miles assunder, and which pass'd also under the Bed of the River *Nile*. The greatest part of the Inhabitants of the Borough of *Sacara*, which is nearest those *Caves* of the *Mummies* or *Embalm'd* Bodies, and three good Hours Journey from the *Pyramids*, get their Livelyhoods by digging into those *Caves*, and taking out the *Mummies*, because their Tillage is not able to maintain them by reason of the sterility of the Soil; where-

Their Burying-Places.

How those of Sacara get their Livelyhoods.

wherefore whoever has occasion for their Service, may easily hire them for Money, to conduct them into *Caves* that are already open, to see them, or to dig for new ones in the Sand, which have not hitherto been remov'd, for some of these *Caves* have not yet been discover'd, being hid in such manner under the Sand, that there is no Stranger, nor hardly any Inhabitant of the Country, that can be certain before-hand where any *Mummy* may be found: Besides, the *Europeans* have from Time to Time caus'd so many to be open'd, that they are become exceeding scarce.

The Entrance
into these
Caves.

They enter these *Caves* by an opening at top even with the Ground, into which they are let down, as into a Well, by means of a Rope and the assistance of a Servant with a Light in their Hands, tho' in some few they can climb up and down, by setting their Feet in certain gaps in the Wall, as appears by the Plate at p. 203. Letter E. This Well or Descent into these *Caves* is about 16 or 18 Foot deep, and at bottom, the Passage of it is so low, they are forc'd to stoop and creep thro', where they arrive in a four-square Chamber or Repository, 24 Foot every way, on each side of which, next the Wall, stand Bases or Tables cut out of the Rock, about five Foot long, two and a half broad, and one high, whereon are plac'd the dead Bodies, *Embalm'd* and adorn'd after the manner before describ'd, and put into Coffins of Wood or Stone, carv'd after their own similitude. Many times, besides the number of Coffins just mention'd, there lye round about upon the Floor several other little ones, which seem to be the Coffins of Children. Sometimes there are abundance of these *Caves* near each other, as you may imagine by the Plate before-mention'd; but that
you

The Chamber:



To Robert Nelson Esq. who has
 been pleas'd to encourage this Work,
 this Plate is humbly dedicated by
 His most humble Servant
 Thomas Greenhill.



you may have a more clear *Idea* of all that is here described, I have added another, the Description of which is as follows: A. A. A. A. shows the *Ichnography* of a *Burying-Place*, wherein are nine Chambers or Apartments all of an equal bigness, mark'd with the Letters, Description of the Ichnography and Scenography of these Caves. B. B. B. Each of these has four Bases whereon the Coffins are set, as appears by the Figures 1. 2. 3. 4. The Walls or Partitions are represented by the Letters C. C. C. but these are all more exactly seen in the *Scenography*, in which D. and E. shows two *Caves* with their Walls turn'd over with Arches. Adjoyning to the Walls lye four Bases in each *Cave*, whereon the Coffins are set, mark'd by the Letters F. G. H. I. K. L. &c. At the Head of the Coffin, stands a Figure like a Boy in Swadling-Clouts, and at the Feet a Hawk, being their Tutelar Gods, by whose Presence and Assistance they thought the Bodies would be defended from all kinds of Violence, and over these, against the Wall, were cut in an oval form *Hieroglyphics*, mark'd M. N. O. P.

This may suffice for a general Description of these *Caves*, yet it may not be amiss to add a few Observations made by Father *Vansleb* on this Subject: He tells us he went on purpose to see these *Caves*, and gives us every particular Instance that happen'd to him; but this we must also take notice of, that *Le Bruyn* attributes the very same Remarks to one *Milton* an *English* Man, and he that pleases to give himself the trouble to read both, will find them much of a piece. They are as follows: After having said that first an Agreement must be made with the *Arabians* of the Borough of *Sacara*, about the number and quality of *Wells* one would have open'd, as also what was to be given them for their

Observations on the Subterranean Caves.

Wells of Em-
balmd Birds.

their Trouble, and that for better security 12 *Arabian* Horsemen ought to be brought along with one; he adds, That the first *Well* he went to see was that of *Embalmd* Birds, and that having caus'd the Sand that cover'd the Mouth of the *Well* to be remov'd, thro' which he was to go down, and from thence to enter into the *Cave*, he caus'd himself and his Companions to be let down one after another, by tying a double Rope about their Middles. So soon as they were at the bottom, and that every one had lighted his Flambeau, and several Matches they had brought along with them, they crept on their Bellies into a *Cave*, which was an Entry cut thro' the Rock about a Man's height, a Fathom wide, and extraordinary long. On each side they found other Entries, cut also into the Rock, where were several Chambers full of a great number of Earthen-Pots, with Covers of the same. In these were contain'd *Embalmd* Birds of all kinds, every Bird having a Pot to it self. They found there also several Hen-Eggs whole, but which were empty, and consequently had no ill Smell.

Having sufficiently view'd this *Cave*, they were drawn up again in like manner as they were let down. Then having commanded their *Arabians* to open a *Virgin-Well* (for so such are call'd as have never been open'd) they were immediately let down into it, in the same manner as before describ'd; but being come to the bottom, they found such a horrid Stench, and so close an Air, that they were not only not able to breath, but it also put out their Flambeaus, as likewise their Matches every time they endeavour'd to light them, so that they were thereupon forc'd to cause themselves to be drawn up again with all speed, without having been

been able to advance one step. Our Author says, that all he could say of this *Well* was, That it was much deeper than the former.

After this he caus'd another *Cave* to be open'd, which was not a *Virgin-Well* as the former. Being let down into it he found there two *Mummies*, one greater and the other lesser of a Child, both in Coffins: The biggest was of Marble, cut after the likeness of him for whom it was made. He caus'd them to be open'd but found nothing extraordinary in them, therefore took no Account of them, but left them where he found them.

A Cave with two *Mummies*.

He went down next into a *Cave* call'd the *Church*, which, he says, was the shallowest of all he had seen, it being nothing but a long Entry under Ground, well Plaister'd and Painted every-where with *Hieroglyphics*. He tells us there was so great a quantity of Sand in this *Cave*, that he and his Company were forc'd to creep along on their Knees; for as soon as any one has seen these *Wells*, the *Arabians* are wont to fill them up again with Sand, if the Wind does not do it for them, that they may get more Money by them another Time; for this is the greatest Livelihood these miserable Creatures have, and the least they take for opening a *Virgin-Well* is 30 * *Piasters*. The reason of this high Price is, that those which cause them to be open'd, have the liberty to carry away all the Curiosities and *Mummies* they find there.

A Cave call'd the *Church*.

Now to give a perfect *Idea* of this Plain of *Mummies*, the antient Burying-Place of the *Egyptians*, you must represent to your self a vast and boundless Champion Country, cover'd all over with Sand, where there are neither Trees, Plants, Grass, Houses, nor any thing

V v

like

* Each *Piafter* is 5 s. Sterling or thereabouts, so the whole may make near 9 l.

like them to be seen, but the whole Surface is strew'd with dry Bones of Arms, Legs, Feet, Heads, old Linnen Rags, broken Tombs or Coffins, and a great many little Idols, some of Wood, and others of Earth glaz'd with a green colour, and mark'd before and behind with *Hieroglyphics*: In some places you may see great Tomb-Stones, engrav'd with Cyphers and Ænigmatical Figures, that represent something of Chymistry and other Sciences and Mysteries of the antient *Egyptians*, as also some strange Characters that are no *Hieroglyphics*. These are the remains of their Pride and Vanity, as likewise sad Proofs that all Men are subject to Death: This causes Horrour to those that come first into the Plain, and if one considers attentively the number of Bones wherewith it is strew'd, one would be apt to think that Place had formerly been a Field of Battel. So much for the *Pyramids* and *Subterranean Caves*, now there only remains to speak of the *Sepulchral Lamps*, which some assert to have burnt perpetually, and have therefore been the Subject of much Discourse among the *Virtuosi* of all Ages.

Authors who
have written
of *Sepulchral*
Lamps.

Clemens Alexandrinus, Appian, Burattinus, Hermolaus Barbarus, Costæus, Citesius, Cælius, Casalius, Cedrenus, Delrius, Ericius, Foxius, Gesnerus, Jacobonus, Leander, Libavius, Lazius, Langius, Licetus, Maiolus, Maturantius, Baptista Porta, Pancirollus, Ruscellius, Scardonius, Tassonius, Ludovicus Vives, Volateranus and many other learned and ingenious Authors, who have written of these *Sepulchral Lamps*, do most of them believe and strenuously assert, that they burn'd for several Hundreds of Years, and would have so continu'd, perhaps for ever, had they not been broken by the unadvis'd Irruptions of Rustics and Husbandmen, by digging up the

the Ground, or otherwise extinguish'd by the like Accidents. 'Tis true, there are not many that affirm that they themselves saw any of these *Lamps* burning, but then they give you abundance of Instances of such as did, and where they were found, which being too many to be inserted here, we shall only mention a few, after having inquir'd to what End and Purpose they were invented and made use of; of what Matter and Fashion they were compos'd, and whether it were possible for any of them, when once lighted, to burn perpetually without any addition or supply of fresh Aliment.

First then we are to understand, that as the *Egyptians* (thro' a firm belief they had of the *Metempsychosis*)^{Perpetual Lamps to what end invented.} affected to procure a Perennity to the Body by *Balsamation* or *Embalming*, and the security thereof by *Pyramids*, *Subterranean Vaults*, &c. so they endeavour'd to animate the Defunct by perpetual Fire, which answer'd the Nature of their Souls: For with them Fire^{Fire an Emblem of the Soul.} was the *Symbol* of an Incorruptible, Immortal and Divine Nature, and hence some will have it, they erected *Pyramids* (* the *Symbols* of Fire) of that Solidity as easily to overcome the Injuries of Time, and by their Figure to demonstrate the Immortality of the Soul. And whereas flaming Fire was more corruscating and enlightning than any other Matter, they invented *Lamps* to hang in the Sepulchres of the Rich, which would burn perpetually without any assistance or addition. This as it was a *Symbol* of the Immortality of the Soul, so did it likewise serve for a *Symbol* of their grateful Intentions towards the *Manes* and Guardian Gods, who protected the Bodies in their Sepulchres

V v 2

* *Pyramis, ἀπὸ τοῦ πυρός, quod ad ignis speciem extenuatur in Conum.*

And of Eter-
nal Life.

chres, thereby both venerating, honouring and respecting the Souls of the Deceas'd, and also rendring what was very grateful and acceptable to them. Now whereas the *Egyptians* signify'd Life by a *Lamp*, and also believ'd that their Immortal Souls tarry'd in the Grave with their Bodies, so after having *Embalmd* those Bodies to prevent the Souls forsaking them, by reason of their Corruption and Dissolution, they deposited them in *Subterranean Caves*, where they had provided *Lamps* that would burn perpetually, to the end that their Souls might not lye miserably imprison'd in darkness, and thereby any hurt befall them; but on the contrary, enjoy eternal light and be free from all evil, or that when the Soul should wander, it might not mistake its Residence, but be by the light of the *Lamp* guided and conducted to return to its former Habitation.

These are the absur'd Opinions of the Superstitious *Egyptians*, and the Reasons why they plac'd burning *Lamps* with the Dead in their *Subterranean Vaults*, as *Jacobonus*, *Foxius*, *Scaliger* and others relate; therefore the next Thing which we shall consider, is, whether there ever was or can be such a Thing made as a perpetual burning *Lamp*. Most of the before-mention'd Authors believe there were such *Lamps*: *Licetus* particularly has writ a whole *Folio* to prove it, and *Kircher* produces a Story out of *Schiangia*, an *Arabian* Author, which he thinks will solve it; but however, whether there have been any perpetual burning *Lamps* or not, since no Author of good Credit ever saw one, it is nevertheless very certain that *Lamps* are frequently found in the Sepulchres and *Subterranean Caves* of the Dead, which, to what end and purpose they were there

there plac'd, will still remain a great *Quere*, unless it were for the above-alledg'd Reasons, since *Licetus* and other Authors say, These were the proper Places for them, asserting they might be extinguish'd by the admission of Air in the breaking up of such Places. *Greaves* at the end of his Description of the first *Pyramid*, p. 99. takes notice of two Inlets or Spaces in the *South* and *North* side of the Chamber, just opposite to one another, very evenly cut and running in a straight Line about six Foot into the thickness of the Wall, which, he says, by the blackness within, seem to have been a Receptacle for the burning of *Lamps*. *T. Livius Burattinus* would gladly have believ'd it had been an Hearth for one of these perpetual *Lamps* which we now are speaking of; but *Greaves* imagines the Invention not to be so antient as this *Pyramid*: However, *Burattinus* in his *Italian*, and *Michael Schatta* in his *Arabic Letter to Kircher*, which you may read in *Oedipi Ægyptiaci Theatrum Hieroglyphicum*, p. 544. affirm that they found many *Lamps* in the *Subterranean Caves* of old *Memphis*, some having three, four, eight or 12 Lights, and made in the shape of Dog, Man, Bull, Hawk, Serpent and the like. Also *Casalius* tells us he had some *Lamps* of Brass which represented a Dog, Ox, Sphinx, &c. and some made of Earth. Seeing therefore they are so different in their matter, shape and number of Lights, I have given you the Sculptures of 15 of them, with their Description more at large.

*Lamps sup-
pos'd to have
been in the
first Pyramid.*

*Lamps in the
Subterranean
Caves of Mem-
phis.*

The first Figure represents *Serapis* sitting in a Chair, having a Basket made of Rushes on his Head; he rests his right Hand on a Staff or Scepter, and lays his left on a tripple-headed Monster, such a one as is joyn'd to the Statue of *Serapis* at *Alexandria*: This *Lamp* was

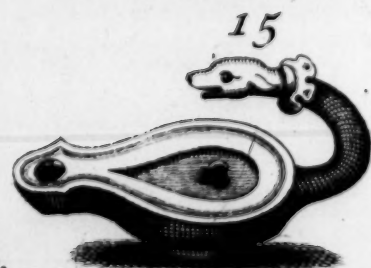
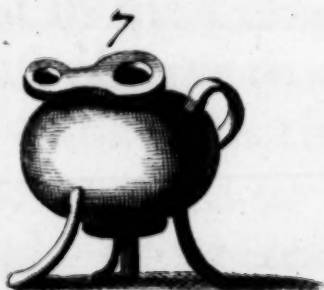
*A Description
of some Lamps*

*and first of
Serapis.*

Lamp of a
triple-headed
Monster.

Another Lamp
of Serapis.

was found between the Walls, near one of the Gates of Rome call'd *Capena*, and is in the Custody of *Pietro Santo Bartoli*, as *Bellori* informs us, from whom we have taken the three first and the sixth Figures. The second Figure shews the tripple-headed monstrous Representation of *Serapis* at *Alexandria*: It is an Image of Brass with the Heads of three several kinds of Animals, *viz.* In the middle the Head of a Lion, on the right Hand that of a fawning Dog, and on the left that of a rapacious Wolf, which signifie the three Times, the present, past and to come. The Body is environ'd with two Serpents in four Wreaths or Circumvolutions from the Legs to the Neck, perhaps to denote the four Seasons, turn'd about by the Sun; for by the Figure of *Serapis* the *Egyptians* denoted the Sun: See a fuller Description of it in *Macrobii Saturnalibus*. This is kept at present in the Royal Collection of the King of *Prussia*, together with the whole *Musæum* of *Bellori*, which that Prince purchas'd. The third Figure is the Head of *Serapis*, with a Basket and Crown upon it like the Rays of the Sun: These express the Nature of that God, whom the *Egyptians* believ'd to be the same with the Sun, *viz.* The Beginning and Ending of all such Things as proceed from and return back to it. The Basket on the top of the Head shows, says *Macrobius*, the height of this Planet and the virtue of its Influence, in that all earthly Things return to it, whilst they are drawn up by the Heat it immits; for which Reason this God is thought to be the same with *Pluto*, and was not rarely added to the *Sepulchral Lamps*, as these two testifie; the latter of which, being of excellent Workmanship, is in the Custody of *Raphael Fabrettus*. Before we proceed to
give



Sturt sculp.

To Mr George
Who has been pleas'd to
This Plate is humbly
His most humble Servant



Rolfe Surgeon:
encourage this Work
dedicated by
Tho: Greenhill.



give any farther Description of these *Lamps*, it may be necessary to remark, that some were also kept in the *Egyptian* Temples and other Places, as well as in the *Caves* of the Dead; but then, says *Kircher*, they were made in the similitude of that God who was worshipp'd in that Temple. Thus in the Temple of *Anubis*, the *Lamp* was in the likeness of a Dog's Head, or else in the shape of his whole Body; in the Temple of *Osiris* it was in the form of a Hawk's Head, or of the whole Bird; in the Temple of *Isis*, of a Half Moon, and so of the rest. The *Lamps* were wrought in the same fashion with those *Numina* represented in each particular Temple or Place, as all those testify which have been brought from *Egypt*, and are at this Day kept in the Cabinets of the Curious. Moreover you must observe that the *Egyptians* set up *Lamps* not only to those Gods that were beneficial to them, but likewise to such as were mischievous, to the end they might more readily have recourse to the one and avoid the other. Of this last kind *Johannes Nardius* sent one out of his *Musæum* to *Kircher*, in the form and shape as is express'd by Figure the fourth, viz. Under the *Symbol* of an Ass, *Typhon* was represented, because, as *Plutarch* observes, his Voice was like the braying of that Animal, and which he likewise resembled in colour, ignorance and stupidity. This *Typhon* was thought to bring Sterility, Droughts, Contagion, and the like kind of Evils upon the *Egyptians*, therefore to prevent his obstructing the fruitful overflowing of the *Nile*, they form'd his *Lamps* in the manner you see, that knowing himself by his Image, he might cease from perpetrating of Evil: *Silenus* likewise, who is the *Symbol* of the *Nile's* Fertility, and

A Lamp of
Typhon.

con-

constant Attendant on *Bacchus* or *Osiris*, rides astride on his Head, and thereby restrains his power of doing Mischief: This *Lamp* moreover stands on the Foot of an Eagle or Hawk, thereby, says *Kircher*, to represent how *Typhon's* destructive and flagrating Power lying hid in the Sun, was made more temperate by a Humour which *Silenus*, the Page of the aforesaid *Bacchus*, had the Command of; for, as *Plutarch* well observes, *Isis* would never have *Typhon* quite destroy'd, but only conquer'd, because tho' his adust and fiery Nature, by reason of its too great Siccity, was pernicious, nevertheless being temper'd with much moisture, it was sometimes useful. The fifth Figure represents a *Lamp*, whose bigger *Foramen* on the middle of its Superficies, where they pour'd in the Oil, is cover'd with a large *Heliotrope* inverted, a Flower so call'd by the *Greeks* from its ever inclining towards the Course of the Sun; for in the Morning it turns to the *East*, at Noon is erect, towards the Evening faces the *West*, and at Night inclines to the Earth, enquiring, as it were, for the Sun bury'd under Ground, and waiting for its Resurrection the next Morning. This may serve to teach us what Affinity, Temper and Agreement Things of an inferior Nature have with those that are Celestial; and if *Aristotle* confesses that the Winds, Waters and other inanimate Things follow the heavenly Circuit, why should we question the *Heliotrope's* subsequency to the Course of the Sun, or the *Seliotrope's* to that of the Moon? Surely he who form'd this Flower turn'd downwards on a *Sepulchral Lamp*, seems thereby to intimate the Night of Death which Bodies suffer under Ground, and withal to show, according to the Opinion of the Ancients, that the Souls of the De-

A Lamp of a
Heliotrope.

Deceas'd tarry together with their Bodies in the Grave. This *Lamp*, as likewise those at Figure the 7th, 10th, 12th, 13th and 15th were first publish'd by *Casalius*, and explain'd by *Licetus*. The next *Lamp*, mark'd with Figure six, seems to represent the *Pharos* of *Alexandria*, into whose Haven a Ship is just entring, the Seamen being furling up their Sails, and for want of a better Reason, is suppos'd to have been plac'd in the Sepulchre of a certain Merchant of that City; but is now in the *Musæum* of *Pietro Santo Bartoli*, as *Bellori* informs us. As concerning the following *Lamp*, with a big Belly and Handle, and standing upon three Feet, as you may see at Figure the seventh, *Licetus* believes *Casalius* is under a mistake in reckoning it for a *Lamp*, and that it was rather a certain Vessel in form of a Cucumber, in which the Ancients were wont to heat Water; but I cannot be of his Opinion, since by its shape it looks very much unlike a Cucumber, and from the smallness of its Mouth at top, and the appearance of a Place for the Wick, it seems most probably to have been a *Lamp*. The eighth *Lamp*, made in the shape of an Ox couching on the Ground, with a Boy sitting on his Back, and holding a Fig-Leaf in his Hand, was sent by the Great Duke of *Tuscany* out of his *Musæum*, to *Kircher*: The Ox being the Figure of *Apis*, and *Apis* signifying the chief *Numen* or Patron of Agriculture, wherefore this *Lamp* was plac'd in the Temple of *Apis* in Honour of that God, denoting by the Vessel, the pious and religious Affection the antient *Egyptians* had for that Deity; and by the Fire the vital Heat, thinking that if he were absent from their Husbandry, all would run to the last Destruction. Under that *Symbol* therefore they tacitely solicited this

Lamp of the
Alexandrian
Pharos.

The Lamp of
an Ox with a
Boy on his
Back.

*Lamp of a
Sphinx.*

Numen to grant warmth and vital Heat to the Fields and Meadows, hoping, by the religious Ceremony of Fire, that he would be more vigilant and take greater care of Things committed to his Trust. By the Boy and Fig-Leaf they denoted the vital Heat and vegetable Life communicated to this Deity, whereby all Things are fructify'd, and seem as it were to grow young again. The ninth Figure or *Lamp* represents a very fair and entire *Sphinx* with a Womans Face, having her Head bound about with a Fillet or Hair-Lace, the hinder part cover'd with a Coif, and two Horns rising out of her Forehead; the Body and Legs were like a Lion's, and on the top of the Back was a great *Foramen*, thro' which they pour'd the Oil: The Breast was very protuberant and somewhat like a Scollop-Shell, at the top of which is seen a lesser *Foramen* for the Wick. This *Kircher* positively believes to have been a *Sepulchral Lamp*, forasmuch as the antient Egyptians were wont to place *Sphinx*'s about their *Sepulchres*, and *Pliny* moreover witnesses, that an entire *Pyramid* was built in *Egypt* of that shape, whom you may consult more at large, *Lib. 36. cap. 12.* The tenth *Lamp* has two Wicks, and may either be hung up or set upon its Foot: From the form of a Crescent at the other extremity or handle, it is thought to have been dedicated to the Moon, or else to have burn'd in the Sepulchre of some Person of Rank, as a *Symbol* of his Nobility, of which this was an *Hieroglyphic*, and therefore they antiently wore one in their Shoes, &c. to distinguish them from inferior Persons, and perhaps might also Sup by a *Lamp* made in that form in token of their Quality and Grandure. As this had two, so the following *Lamp* or Figure eleven had four Wicks

*Lamp of the
Moon.*

Wicks or Lights, being, as *Nardius* tells us, brought out of *Egypt*, with some *Mummies*, to the Grand Duke of *Tuscany*, by which, says *Kircher*, nothing seems more to be meant than the Worship of those Deities which went before the four Seasons of the Year; for seeing the Prosperity of the whole Republic depended on the Plenty of those Things, to which the above-said Deities were distributed, in the Circle of the four Seasons of the Year, they aptly apply'd the *Lamp* with four Lights to complete these mysterious Ceremonies; for the *Egyptians* erected their *Lamps* with so many Lights as the number of that Deity, consecrated to any one, contain'd of Unities. The *Lamp* at Figure the twelfth, with the Head of an Ox, which as *Valerianus*, Lib. 3. *Hierogl.* plainly demonstrates to be the Symbol of the Earth, was Sepulchral and depicted Hieroglyphically, to show that the Body of Man was resolv'd into Earth from whence it was first form'd. Figure the thirteenth is a *Lamp* on whose Superficies a wing'd *Sphinx* grav'd or wrought, which as it was among the *Egyptians* the Symbol of secret Wisdom, so it denotes that this *Lamp* was plac'd in the Sepulchre of some Learned Man, whose Sayings were wont to be Ænigmatical, and were represented by the Image of a *Sphinx*; or perhaps more particularly to denote the *Depositum* of some Noble Poet; for it is the property of a Poet, under the cover of a Fable, to contain the mysterious Secrets of Divine Matters, and to enlighten the hidden Senses of honest Actions, that they may be imitated. The next *Lamp* at Figure the fourteenth was purchas'd of the *Arabians*, by that excellent Physician *John Baptista Bonagente Vicentinus*, who saw them take it out of one of the Caves of the *Mummies* near the

Lamp with four Lights.

Lamp with an Ox's Head.

Lamp of a wing'd Sphinx.

Lamp with two beaked Ships.

Lamp with a
Dog's Head.

Pyramids, and after his Death *Fr. Sanctus a Plebe Sacci* bought it out of his Collection at *Cairo*, and brought it to *Padua*; where he presented it to the most illustrious *Sertorio Ursatto*, who afterwards show'd it to *Licetus*, and he gave the following Figure and Description of it, viz. That it had twelve Lights or Wicks, and on it was represented two beaked Ships with many Oars, as it were mutually going into a hostile Engagement, which denotes, says *Licetus*, that this *Lamp* was plac'd in the Sepulchre either of a certain famous Pirate, Commander of 12 Gallies, with three Oars on a side, and who infested the *Egyptian* Seas; or, on the contrary, of some Captain who defended their Coasts from their Enemies; to which he adds, that this *Lamp* being but small, and having 12 large Wicks, it must undeniably have consumed away in a very short Time, unless it were fill'd with incombustible Oil. By the fifteenth and last Figure of a *Lamp*, on the extremity of whose handle is a Dog's Head, *Pierius* and *Ambrosius* think is signify'd, that Men are faithfully to keep their Words and Trust in all Things committed to their Charge; and that a Dog's Head had a chief Place in Sepulchral *Lamps*, inasmuch as it was the Hieroglyphic of a Sexton or *Libitinarius*; for as a Dog by firm and stedfast looking on, watches and defends the Images both of Gods and Men, so the *Libitinarii* were to keep and look to the *Embalm'd* Bodies, and all Things appertaining thereunto or Funeral Ceremonies.

Thus *Licetus*, *Bellori* and *Kircher* have given you their Opinions of the Hieroglyphical Signatures and Significations of some *Egyptian Lamps*, which we have just now mention'd; to which we will add two more very well worth the taking notice of, the one a par-

particular Ceremony of burning sweet-smelling *Lamps* and *Incense* to the deceas'd Daughter of King *Mycerinus*, and the other a general lighting of *Lamps* throughout all *Egypt*, call'd *The Feast of Lamps*.

The first was instituted by *Mycerinus*, one of the Kings of *Egypt*, who, being depriv'd of Heirs, by the Death of his Daughter and only Child, endeavour'd to immortalize her Memory by the most sumptuous Structure he could devise: For this end instead of a Subterranean Cave or Sepulchre, he erected a very fine Palace, with a Hall in the midst of it, beautifully adorn'd with abundance of Statues and Figures. In this Hall he deposited her Corps in a Coffin made after the similitude of an Ox in a kneeling posture, and cover'd over with Plates of Gold and a Purple-Mantle: The Ox had between its Horns a Sun of massy Gold, and before it there burn'd a *Lamp*, whose Flames were fed with most odoriferous Oils. Round about the Hall stood Perfuming-Pans and Censers, which continually threw up Clouds of sweet-smelling Odours; but this being more fully describ'd before, *p. 200.* we will refer you thither for a more particular Account, where it is also lively represented by a Plate or Figure.

The second, *viz.* *The Feast of Lamps*, is describ'd by several Authors, tho' they differ in their Opinions concerning its Origin; some will have it that the *Egyptians* celebrated this Feast on certain Days of the Year, that *Osiris*, or the Sun, might not be wanting to preserve them by his Plenty and Benevolence, therefore they made a Sacrifice of *Lamps*, or a general Illumination to him throughout all *Egypt*, by reason they thought Fire the best *Symbol* or representation of the Sun,

Sun, whom they worshipp'd and call'd *Osiris*, but
 whom the Greeks term'd *Pluto* or *Vulcan*, which last
 some think the first Inventor or God of Fire. More-
 over, *Macrobius* says, *Osiris* was nothing else but the
 Sun, and *Isis* the Earth and Nature, made fruitful by
 him, and Mother of all Productions, which are form'd
 in her Bosom. Others say *Osiris* and *Isis* were King
 and Queen of *Egypt*, who reign'd with extraordinary
 mildness, conferring many great Benefits on their
 Subjects; also that they hindred Men from eating one
 another as they were formerly wont to do, and taught
 them Agriculture and the Use of Corn and Wine; more-
 over that they made excellent Laws, wherefore *Plu-*
tarch says, from their being such good *Genii*, they be-
 came Gods, as a just Reward to their Virtue, and that
Osiris was *Pluto* and *Isis* *Proserpina*. *Herodotus* in his
Euterpe speaks thus of the *Feast of Lamps*, having told
 us in another place, as *Casalius* observes, that the *Egy-*
ptians were more religious than all others in the care
 of their *Lamps*. ' But when they had assembl'd toge-
 ' ther at *Sais*, the City of Sacrifice, they took their
 ' *Lamps*, prepar'd with good Wicks, fill'd with Oil, and
 ' season'd with Salt, and in the Evening lighted them
 ' in the open Air before their Houses, burning them
 ' all the Night, whence this lighting of *Lamps* came
 ' to be call'd a *Feast of Lamps*. Now tho' all the *Egy-*
 ' *ptians* might not come to this Convention, yet did
 ' they all observe the Night of Sacrifice, and all light-
 ' ed their *Lamps*, so that they were not only lighted
 ' in *Sais*, but also throughout all *Egypt*; but for what
 ' cause this Night obtain'd so much Glory and Ho-
 ' nour, a certain holy Reason is given; yet which *He-*
rodotus does not declare.

Some

Some think the *Egyptians* were wont to light up these *Lamps* in the Night, to find *Osiris* out with *Isis*, he being kill'd, as they say, by his Brother *Typhon*. Moreover, *Lactantius* tells us, the Priests beat their Breasts, and lamented with great Howlings, just as *Isis* did when she had lost *Osiris*, but rejoyc'd again when they had found him, so that from this often loosing and finding him, *Lucan* thus expresses himself on that Subject :

To what end
the Feast of
Lamps was in-
stituted.

Nunquamq; satis quæsitus Osiris.

Also by observing this Worship or Celebration of the *Feast of Lamps*, they promis'd themselves great Plenty of all Things ; for as *Pausanias* relates, the *Nile's* beginning to encrease in those Days that they celebrated this Feast to *Isis*, in bewailing *Osiris*, induc'd them to believe, that the increase of that River, and Inundation of the Fields, was occasion'd only by the Tears which *Isis* shed for the Death of *Osiris*, and some will have *Osiris* to be the *Nile*, and *Isis Egypt*.

But the true and Sacred Reason why the *Egyptians* celebrated this Feast of *Lamps* with Tears and Lamentations, *Casalius* thinks to have been in Memory of that doleful Night, in which GOD slew all the First-Born of *Egypt*, as well Men as Beasts (among whom was *Osiris*) to the end that he might bring the Children of *Israel* out of that Country ; for then King *Pharaoh* and all the *Egyptians* rose out of their Beds in the midst of the Night, and lighting their *Lamps*, lamented their slain Sons, thereby suffering the Sons of *Israel* to go free out of the Land, as appears by *Exodus* the 12th Chapter and the 12th, 29th, 30th, 31st,

The true and
Sacred Reason.

32d and 33d Verses, where it is thus written: *I the Lord will pass thro' the Land of Egypt this Night, and will smite all the First-Born, both Man and Beast; and against all the Gods of Egypt will I execute Judgment. And it came to pass that at Midnight the Lord smote all the First-Born of Pharaoh, that sat on his Throne, unto the First-Born of the Captive that was in the Dungeon, and all the First-Born of Cattle. And Pharaoh rose up in the Night, he and all his Servants, and all the Egyptians, and there was a great Cry in all Egypt; for there was not a House where there was not one dead. And he call'd for Moses and Aaron by Night, and said, Rise up, and get you forth from amongst my People, both you and the Children of Israel, and go, serve the Lord, as ye have said. Also take your Flocks and your Herds, as ye have said; and be gone, and bless me also. And the Egyptians were urgent upon the People, that they might send them out of the Land in haste; for they said, we be all dead Men. So that this true History of the Nightly Bewailings of the Egyptians, every one over his First-Born that was dead, and of their Joy by reason of their being freed from the fear of the Death of their other Children, at GOD's People going out of their Land, was the true occasion why the Egyptians did afterwards celebrate it with the *Feast of Lamps*, describ'd by *Herodotus*, and which the Egyptian Priests, who conceal'd all their Mysteries under *Hieroglyphics* like to Fables, did to shew the wonderful and miserable Bewailings of *Isis* for slain *Osiris*, who some think was the First-Born of *Pharaoh*. On the contrary, so soon as this Night was over, the Egyptians worshipp'd the Rising Sun, with*

with rejoycings and leaping about, and a great number of both Sexes, says *Apuleius*, appeas'd the Celestial Bodies with *Lamps*, *Torches* and other kind of Lights; but the Chief Priest carry'd a very famous burning *Lamp*, not like those commonly us'd at Evening-Banquets, but like to a Golden Boat, out of the middle of which issu'd forth a very large and bright Flame. But neither of these *Lamps* describ'd by *Herodotus*, to wit, that of *Mycerinus*, or those us'd at the *Feast of Lamps*, are said to have burn'd perpetually, without ever going out, or any addition of new Matter being made to them: Nevertheless, some affirm, there have been such *Lamps* as endur'd for many Ages, and probably might have been perpetual, had they not been accidentally broken or extinguish'd: Of these, the most remarkable is that which *Erasmus Franciscus* produces out of *Pflaumerus*, *Pancirollus* and others, viz. That under the Reign of Pope *Paul III.* in the *Appian Way* to *Rome*, where many of the chief Heathens were formerly bury'd, a Tomb was open'd in which there was found the entire Body of a very fair Lady, swimming in a wonderful Liquor which preserv'd it from Putrifaction in such manner, that the Face was no ways sunk, but seem'd exceeding beautiful and like to the Life it self: Her Hair was yellow, wreath'd about with an artificial Ligature, and connected with a Circle or Gold-Ring. Under her Feet burn'd a *Lamp*, whose Flame vanish'd upon opening the Sepulchre; from some grav'd Marks it appear'd the Body had been there bury'd above 1500 Years, but whose it was is not yet known, tho' many have suppos'd it to have been the Body of *Tulliola*, Daughter of *Cicero*, from this short Inscription said to have

Y y been

Lamp of Tulliola.

been found grav'd on the Tomb, viz.

TULLIOLÆ FILIÆ MEÆ.

Refuted.

Some say this Body, so soon as it was touch'd, immediately turn'd to Ashes and disappear'd; but the truth of this Story is very much to be question'd, and if we enquire strictly into each particular Circumstance, it will appear altogether fabulous: For, *First*, if it had been kept with any Balsamic Liquor, it could not so soon have turn'd to Ashes, and if it had not been *Em-balm'd*, then for it to have been kept uncorrupt so many Hundreds of Years, would have been as great a Miracle as the burning of the *Lamp*. *Secondly*, The Argument from the Inscription, that it was the Body of *Tulliola*, is as doubtful as the matter of Fact can be true, for any one never so indifferently vers'd in the Monuments of the Antients, will believe it ought then to have been written in this manner, and according to their usual Custom: *M. Tullius Cicero, Terentiæ Uxori, Tulliolæ Filiæ, &c.* if either the Father had been bury'd there, or had built it for his Wife and Children: Also the word *Meæ* is needless, forasmuch as she was the Daughter, not of another but of the Person that built the Tomb for himself and Family; but who it was that either built the Tomb, or was Father to the Daughter, the words of the Inscription do not show, whereby they appear in all respects to be, not the Truth and Elegancy of those Times, but meer Novelties and Follies: Besides, it could not be any of *Cicero's* Family (and therefore the Assertion and Title must be false) because in his Time and long before, the *Romans* were wont to burn all Bodies, and thereby
reduce

reduce them to Ashes, except those of Infants that had not had their Teeth cut, and a few particular Families; but of this number we do not read that *Cicero* was one who was exempted from the Flames of the Funeral Pyre. Some therefore who deservedly suspect the Title, will have it to be the Body of *Priscilla*, Daughter of *Abascantus*; but whoever it was, *Judæus Apella* thinks it not to have been reduc'd to Ashes by burning, but by the immission of the Air or contact of the Body, and that it had without *Embalming*, remain'd incorrupt 1500 Years, whereas both Iron and Marble are consum'd in much lesser Time. But *Cælius Rhodiginus*, *Antiq. Lect.* Lib. 3. cap. 24. relates it quite otherwise, viz. That it suffer'd not the Injuries of Time, by reason of its being conditèd with Aromatics, until three Days after it was brought into the City, when the Medicament being remov'd or vitiated it putrify'd. Lastly, This Author as well as *Aresius*, *Alexander ab Alexandro*, and *Raphael Volateranus*, who liv'd the same Time at *Rome* that this Tomb is reported to have been found, do not so much as mention one word of a *Lamp* found burning, whereas that being a Thing so very wonderful and miraculous, it could not easily be conceal'd, seeing that even common and frivolous Things are so easily listn'd to by such as are desirous of and expect Novelties: Nay *Alexander* plainly enough lays down, that there was no Inscription; and *Licetus* himself does not affirm, that there was any *Lamp* found burning in that Sepulchre, so that as *Ferrarius* observes, it appears to be a meer Invention of *Pancirollus*, who out of an innate desire of relating wonderful Things, and pleas'd with the sweetness of Fables, first receiv'd it for a Truth, and afterwards communicated it to Posterity.

*Lamp of
Pallas,*

Yet was this not so strange and wonderful a *Lamp* as that of *Pallas*, which *Martinus* the Chronologer relates, and to which *Boccatius*, *Philippus Bergomas* and *Volateranus* assent, viz. That in the Year 1501, when *Henry III.* was Emperor, a Countryman digging deep in the Earth, near the City of *Rome*, discover'd a Tomb of Stone, wherein lay a Body so tall, that being erected, it over-top'd the Walls of that City, and was as entire as if it had been but newly bury'd, having a very large Wound on the Breast, and a burning *Lamp* at its Head, which could neither be extinguish'd by Wind nor Water, so that they were forc'd to perforate the bottom of the *Lamp*, and by that means put out the Flame. This was said to be the Body of *Pallas* slain by *Turnus*, these Verses being inscrib'd on the Sepulchre:

*Filius Evandri Pallas, quem Lancea Turni
Militis occidit, more suo jacet hic.*

Others read it: — *Mole sua jacet hic.*

Ridicul'd

This *Lamp* is said to have burn'd 2511 Years; and perhaps would have continu'd so to the end of the World, had it not been broke and the Liquor spilt. Now as this Story appears very fabulous, so *Ferrarius de Lucernis Sepulchralibus*, p. 17. as wittily ridicules it, thinking it a fitter Tale for an old Grannam in a Chimney-Corner to quiet a peevish and froward Child with, than for a Man of Sense to give credit to; nay, he declares, that for his part, he is almost asham'd to rehearse it: Can any one think, says he, that *Pallas* was so tall a Giant as to surmount the Walls of *Rome*, or that any one should be so foolish to measure the Body
by

by the Wall, and not by a Foot-Rule, Cubit or Yard? That the Orifice of the Wound should be four Foot wide, and proportionably big to his Body, so that a little Man might jump in and out at it? Surely in this Case *Turnus's* Lance must have been as big as that of *Polyphemus* or the *Philistian Goliath's*. Besides, if *Pallas* were but a Lad when he was slain, as the Poet make him, and yet taller than the Turrets of the *Roman Walls*, what would he have come to if he had liv'd? Would he not, think you, have encreas'd in height 'till he had equall'd the Obelisk of the Sun? Besides, it must have been more than an *Egyptian Embalming* that could have preserv'd a Body of that bulk entire for about 26 Ages: Yet, grant all this, the Poet says expressly, the Body of *Pallas* was burn'd and not bury'd. No less absurd and barbarous are the Verses of the Inscription, which, instead of being elegant and sublime, are mean and poor, undoubtedly compos'd in some Cottage or Ale-House; for what can be meant by *more suo*, unless he lay in a different posture from what other Bodies are wont to do, or by *mole sua*, but his being of an unsizeable bulk? However both are as ridiculous and foolish as the *Latin* is trivial. Nevertheless *Licetus* endeavours to defend both, alledging by *more suo* is meant, that there is no other situation of Bodies more proper than lying, either when they are asleep, which is the Emblem of Death, or when they are sick, which is the way to it, but what need he then mention that which every Body knows? The other words *mole sua*, he says, were to describe the bulk of his Gigantic Body, or else by reason the Ancients thought the Soul tarry'd with the Body in the Sepulchre, or wander'd about it, yet could not either stand, sit or lye,

lye, as being an incorporeal Substance, it was said of his Body, as separated from the Soul, and laid up in a Sepulchre, *Mole sua jacet hic*; so that 'tis the Opinion of this great Philosopher and Critic, that *mole sua* was added to the Verse, lest any one should suspect the Body and Soul of *Pallas* did lye together in the same Cave. As to the *Lamp*, which exceeds all Faith and Belief, for it is affirm'd to have burn'd 2611 Years, and that whereās other *Lamps* were but small, and soon extinguish'd by the immission of Air, or the blast of Winds, this great and contumacious Flame, well befitting a Giant, defy'd both the light of the Day or darting of the Sun-Beams, and the rushing in of Air or blasts of Wind, and, as they tell you, would have continu'd so for ever, if it had not been broken, whereas they might have better said, if the Liquor had not been spilt, seeing it might have been easier extinguish'd, by inverting the *Lamp*, and pouring out that precious Oil, which yielded Aliment to the Eternal Fire; nay every one knows, who has seen these *Lamps*, that they were wont to have several holes at top, wherein they pour'd the Oil: These are foolish and absurd Stories both committed to Print and Posterity, as if they were only to come into the Hands of Boys, or Cucumber-headed Men, as *Ferrarius* expresses himself. There are several other Relations of this kind, as the

Lamp of Minerva, Golden *Lamp* in the Temple of *Minerva* at *Athens*, which, says *Pausanias*, burn'd a whole Year, and was the workmanship of *Callimachus*. The *Lamp* of *Jupiter Ammon*, which *Plutarch*, *Lib. de Def. Oracul.* speaks of, and which is affirm'd by the Priests to have burn'd continually, yet consum'd less Oil every Year than the former, and tho' it burn'd in the open Air, neither

ther Wind nor Water could extinguish it. A *Lamp* in the Fane of *Venus*, which *St. Austin* speaks of, being of the same Nature with the fore-going, unextinguishable either by Wind or Water. A *Lamp* at *Edeffa*, A Lamp found at Edeffa. that *Cedrenus* mentions, which being hid at the top of a certain Gate, burn'd 500 Years. Another very wonderfull *Lamp* was that of *Olybius Maximus* of *Padua*, found near *Atteste*, which *Scardeonius*, Lib. 1. Class. 3. cap. ult. thus describes: In a large Earthen-Urn was contain'd a lesser, and in that a burning *Lamp*, which had continu'd so 1500 Years, by means of a most pure Liquor contain'd in two Bottles, one of Gold and the other of Silver. These are in the Custody of *Franciscus Maturantius*, and are by him valu'd at an exceeding Rate.

Abundance of other *Lamps* of the like Nature are describ'd by *Licetus*, and confuted by *Ferrarius*, whither we refer you; for seeing they are but improbable Stories, and the Fictions of Poets, we think it not worth while to spend our Time in repeating them; but in the next place will proceed to enquire after what manner Authors do suppose perpetual burning *Lamps* to have been made.

These, says *Licetus*, *Kircher* and others, were order'd divers ways, *First*, Miraculously and Preternaturally, as was that at *Antioch*, which burn'd 1500 Years in an open and public Place, over the Door of a Church, preserv'd by that Divine Power who hath made so infinite a number of Stars to burn with perpetual Light. *Secondly*, By the wiles of the Devil, who, as *St. Austin* tells us, deceives such a thousand ways, who, out of Curiosity and Avarice, consult Oracles or worship false Gods, so that when Men sought for the Sepulchres of these

of *Venus*,

A Lamp found at *Edeffa*.

Lamp of *Olybius*.

Lamps that have burn'd by a Divine Power,

By the wiles of the Devil,

Or from a
Natural Cause

these Gods, nothing was more easie than for the Devil to represent a flash of Light or Flame to them at their first entring into such *Subterranean Caves*. Others assign Natural Reasons for this, as that which Countrymen imagine to be a burning *Lamp*, at their first finding those *Sepulchres*, may be only a kind of *Ignis fatuus*, or pellucid Matter which shines in the dark; for such glimmering Coruscations are frequently seen in Church-Yards and fat marshy Grounds, especially at the breaking up of old Tombs, where no Air has been immitted for many Ages. Also Miners observe, that at the first opening of a new Vein of Ore, such flames or flashes of Light break forth; yet are these not sufficient Arguments for criticizing Philosophers, for some believe a *Lamp* may be made with such Art as to burn perpetually, and others as absolutely deny it, alledging that whatever is resolv'd into Vapour or Smoak cannot be permanent, but will consume, and the oily Nutriment of a lighted *Lamp* is exhal'd into a Vapour, therefore the Fire cannot be perpetual for want of a *Pabulum*. On the contrary, those that defend the possibility of making a perpetual *Lamp*, deny that all the Nourishment of kindl'd Fire must of necessity evaporate into a Damp or Vapour, asserting, that there are things in Nature, which not only resist the force of Fire, and are inconsumable by it, but also inextinguishable either by Wind or Water: Such as these are some peculiar Preparations of *Gold, Silver or Mercury; Naptha, Petroleum*, and the like bituminous *Oils*; also *Oil of Camphir, Amber and Bricks*; the *Lapis Asbestos seu Amianthus, Lapis Carystius, Cyprius and Magnesius* and *Linum vivum seu Creticum*, &c. of all which in their Order. First, They affirm such Matter might be prepar'd

par'd either of *Gold*, *Silver*, or the like Metal, made fluid after a particular manner, and *Gold* they thought the fittest *Pabulum* for such an inconsumable *Lamp*, because, of all Metals, that wastes the least when either heated or melted, yet what Oily Humidity can that or any other Metal afford which will catch Fire and continue its Flame? But that these perpetual *Lamps*, if ever there were any such, were not prepar'd of Metals, is sufficiently confuted by *Licetus*, p. 130 and 132. and by *Ferrarius*, p. 16. tho' *Licetus* in another place, viz. p. 44. makes mention of a Preparation of Quicksilver purged seven Times, thro' white Sand by Fire, of which, he says, *Lamps* were made that would burn perpetually; and that this Liquor was variously nam'd by the Chymists, as *Aqua Mercurialis*, *Materia Metallorum*, *perpetua Dispositio*, *Materia prima Artis*, *Vitrum perenne incorruptumque*, *Oleum Vitri*, and the like. Nevertheless, how fabulous soever this may seem, both *Maturantius* and *Citesius* aver they firmly believe, that to make a *Lamp* which will burn perpetually, must of necessity be a Chymical Work, tho' perhaps not made from any Preparation of Metal. This appears from the Chymical Experiments of *Tritenhemius* and *Bartholomeus Korndorferus*, who both made Preparations for Eternal Fire after the following manner.

The first was thus made: ℞ *Sulphur. Alum. ust. a* 3 iv. sublimate them into Flowers to 3 ij. of which add of Christalline *Venetian* Borax powder'd 3 j. upon these affuse high rectify'd Spirit of Wine and digest it, then abstract it and pour on fresh: Repeat this so often 'till the Sulphur melt like Wax, without any Smoak, upon a hot Plate of Brass, and this is for the *Pabulum*, but the Wick is to be prepar'd after this manner: You

Or can be made with Gold, Silver,

Or Mercury.

Two Chymical Experiments for making Eternal Fire.

First Experiment.

must gather together the Threds or Thrums of the *Lapis Asbestos*, to the thickness of your middle, and length of your little Finger, which done, put them into a *Venice* Glass, and covering them over with the aforesaid depurated Sulphur or Aliment, set the Glass in Sand for the space of 24 Hours, so hot that the Sulphur may bubble all the while. The Wiek being thus besmear'd and anointed, is to be put into a Glass like a Scallop-Shell, in such manner, that some part of it may lye above the Mass of prepar'd Sulphur; then setting this Glass upon hot Sand, you must melt the Sulphur, so that it may lay hold of the Wiek, and when 'tis lighted it will burn with a perpetual Flame, and you may set this *Lamp* in any Place where you please. The way of making the other Eternal Fire is thus:

Second Experiment.

Rx. *Salis tosti*, lb. j. affuse over it strong Wine-Vinegar, and abstract it to the consistency of Oil; then put on fresh Vinegar and macerate and distill it as before. This repeat four Times successively, then put into this Vinegar *Vitr. Antimonii subtiliss. levigat*, lb. j. set it on Ashes in a close Vessel for the space of six Hours, to extract its Tincture, decant the Liquor, and put on fresh, and then extract it again; this repeat so often 'till you have got out all the redness. Coagulate your Extractions to the consistency of Oil, and then rectifie them in *Balneo Mariæ*: Then take the *Antimony*, from which the Tincture was extracted, and reduce it to a very fine Meal, and so put it into a glass Bolthead; pour upon it the rectify'd Oil, which abstract and cohobate seven Times, 'till such time as the Pouder has imbib'd all the Oil, and is quite dry. This extract again with Spirit of Wine, so often, 'till all

all the Essence be got out of it, which put into a *Venice* Matrafs, well luted with Paper five-fold, and then distill it so that the Spirit being drawn off, there may remain at bottom an inconsumable Oil, to be us'd with a Wiek after the same manner with the Sulphur we have describ'd before.

These are those Eternal Lights of *Tritenhemius*, adds *Libavius's* Commentator, which indeed tho' they do not agree with the Pertinacy of *Naptha*, yet these things can illustrate one another. *Naptha* is not so durable as not to be burn'd, for it exhales and deflagrates, but if it be fix'd by adding the Juice of the *Lapis Asbestinos*, it can afford Perpetual Fuell, so says that Learned Person upon this Matter. Moreover, *Naptha* is a sort of *Bitumen* so very hot, that it presently burns every Thing it adheres to, nor is it easily extinguish'd by any moist Thing; and *Pliny* says it has such Affinity with Fire, that it presently leaps to it wherever it finds it. Thus 'tis reported *Glaucia* was burnt by *Medea*, when she came to Sacrifice, for approaching the Altar the Fire immediately caught hold of her: This was because *Jason*, being in Love with *Glaucia*, the Daughter of *Creon* King of *Corinth*, had forsaken *Medea*, when she to be reveng'd on that Princess, wetted her Vail and Crown with *Naptha*, by which means she might be the sooner set on Fire, as *Plutarch* has it in the Life of *Alexander* the Great. Thus as *Naptha* is very inflamable and ready to catch Fire, so is it not easily extinguish'd either by Wind or Water, but burns more violently if cast into the Water, or agitated by the Wind. Of this kind also are some other sorts of *Bitumen*, such as *Petroleum*, *Amber*, *Camphir*, &c. therefore may be proper Ingredients for these

Lamp made
with *Naptha*,

With liquid
Bitumen or Pe-
troleum.

Confirm'd by
Schiangia.

And believ'd
by Kircher, &c.

sorts of *Lamps* we are speaking of. Now in *Egypt* there were many Places full of *Bitumen* and *Petroleum*, as *Bellonius*, *Radzivillus*, *Vallæus*, *Burattinus*, and other Searchers into *Egyptian* Antiquities testifie, which were constituted by the hidden Counsels of Nature, with an inexhaustible store of Matter; wherefore the Learned among them, who were great Naturalists, having discover'd these bituminous Wells or Fountains, laid from them secret Canals or Pipes to the Subterranean Caves and Sepulchres of the Dead, where, in a convenient Place, they set a *Lamp* with a Wick of *Asbestos*, which was constantly moisten'd and supply'd with Oil by means of this Duct from the afore-said Places: Seeing therefore the flowing of the Oil was perpetual, and the Wick of *Asbestos* inconsumable, it must of necessity follow, that the Light also endur'd perpetually. And that this was so, fully appears from what *Schiangia* an *Arabian* Author relates in his History of the memorabe Things of *Egypt*, in much the same Words as follow: ' There was a Field in *Egypt* whose Ditches ' were full of Pitch and liquid *Bitumen*, whence the ' Philosophers knowing the force of Nature, dug some ' Canals to their Subterranean *Cryptæ*, where they set ' a *Lamp*, which was joyn'd to the afore-said Canals, ' and which having a Wick of incombustible Flax, by ' that means being once lighted, it burn'd perpetually ' by reason of the continual afflux of *Bitumen*, and the ' incombustible Wick. The same thing might perhaps be effected with *Naptha*, which flow'd at *Mutina* in *Italy*, as also with *Petroleum* and *Sicilian Oil*. This *Kircher* and several others are of Opinion is the true way of making perpetual *Lamps*, seeing it is a Thing purely natural, where such Bituminous Oils do abound,

abound, and has no other difficulty in it, but preparing the Wick of *Asbestos*, or the like, which comes next under our Consideration.

First *Asbestos*, call'd by the *Greeks* Ἀσβεστος, i. e. *inextinguibilis*, a kind of Stone, which being set on fire, cannot be quench'd, as *Pliny* and *Solinus* write. *Albertus Magnus* describes it to be a Stone of an Iron colour, found for the most part in *Arabia*, and of such strange Virtue, as was manifest in the Temples of the Heathen Gods, that being once lighted it was never to be extinguish'd, by reason of some small quantity of oleaginous Moisture, which was inseparately mix'd with it, and which being inflam'd cherish'd the Fire: Now could any expert *Chymist* rightly extract this indissoluble Oil, we need not question but it would afford a perpetual *Pabulum* for these *Eternal Lamps* which the Ancients boast of; but many Experiments of that kind have been made in vain, some affirming, the Liquor chymically extracted from that Stone was more of a watry than oily Nature, and withal so fæculent, that it was not capable to receive Fire and exist. Others again have said, that this Oil was of so thick and solid a Substance that it would hardly flow, and for the most part burn'd not at all or but very indifferently, emitting no Flame, or if it did, it shone not with a bright splendor, but cast up thick and dark Fumes, whereas on the contrary, those *Lamps* of the Ancients, which burn'd so many Ages, yielded a clear and bright Flame without any Smoak to soil the Vessel and circum-ambient Places, and which in time might both obscure, stop up and put out the Light: Hence *Kircher* is of Opinion, that tho' the Mystery of extracting this Oil be not impracticable, yet it is very difficult to be attain'd

lapis Asbestos.

Its Oil.

tain'd to by any Humane Art, and as *Ferrarius* also observes, that as the Stone *Asbestos*, if once lighted is inextinguishable, so much more must its Oil be both incombustible and inextinguishable, wherefore it does not appear that the *Lamps* of the Ancients were made either of one or the other, seeing for the most part they are said to have gone out immediately on the opening of the Sepulchre where they were plac'd.

Asbeston seu
Asbestinum.

Secondly, The very same is said of *Asbeston* sive *Asbestinum*, which the *Greeks* call Ἀσβεστόν, i. e. *inextinguishable*, & est genus *Lini* quod *Ignibus* non absumitur, a kind of Flax of which they made Cloth that was to be cleans'd by burning, as Tobacco-Pipes are. *Pliny* calls it *Linum vivum* and *Indian Flax*, and says it was so dear it was esteem'd equal to Pearl and Precious Stones, for it was hard to be met with, and then very difficult to be woven, by reason of the shortness of it. Also he tells us the Bodies of Kings were wont to be wrapp'd in this sort of Cloth, when they were to be burn'd, to the end the Ashes might be preserv'd unmix'd from those of the *Funeral Pile*, in order to the laying them up in Urns, as the Custom then was when they burn'd their dead Bodies. Moreover *Pliny* says, he saw some Napkins of this sort of Cloth in his Time, and was an Eye-Witness of the Experiment of purifying them by Fire.

One *Podocattarus*, a *Cyprian* Knight, who wrote *de Rebus Cypriis* in the Year 1566, had both Flax and Linnen of this kind with him at *Venice*, which *Porcacchius* says, in his Book of *Antient Funerals*, he and many others that were with him, saw at that Knight's House. Also *Ludovicus Vives* saw a Towel of this kind at *Lovain* in *Brabant*, and several Wicks of it at
Paris,

Paris, as he himself relates in his Commentary upon St. Austin's Treatise *de Civitate Dei*. Likewise Baptista Porta, says he saw the same thing at Venice in the hands of a Cyprian Woman, and which he terms *Secretum optimum, perpulchrum & perutile*, a very useful, beautiful and profitable Secret. Several other Authors testifie they have seen the same, but Henricus Salmuthius, in his Commentary upon Pancirollus, p. 16. will have this sort of Linnen to be call'd *Asbestinum*, from its likeness to Chalk, which he says the Greeks term'd *Ἀσβεστόν*, for as that is wont to be purify'd by Fire, so is this Linnen made clean and white by burning. Now the chief Objections Ferrarius makes against Pliny's Account of this incombustible and inextinguishable Flax are, first, That if Wicks had been made of it, they would never have been consum'd or extinguish'd, or when once the Funeral Pile was lighted, the incombustible Linnen, wherein the Bodies were wrapp'd, as also the Napkins and Towels, which Authors mention, would never have been quench'd, but have burn'd perpetually, whereas, he says, this kind of Linnen burn'd only so long as either Grease, Fat, or the like *Sordes* afforded the Flame a *Pabulum*, wherefore that being consum'd which had occasion'd the Spots or Dirt, the Linnen appear'd more white and clean than if it had been wash'd with Water and Soap. From this it appears also that those Funeral Shrouds of Kings, often mention'd in Authors, burn'd only so long upon the Pile as the Fat or *Sanies* of the Body afforded Aliment, and when that fail'd, the Flame ceas'd likewise; for otherwise, if this sort of Flaxen Linnen had been inextinguishable, as Salmuthius seems to imply by the word *Ἀσβεστόν*, how could those Napkins or Funeral Shrouds, when

Two Objections against this *Asbeston*.

Lapis Amiantus.

*Lapis Cyprius
and Linum Cy-
prium.*

when once burn'd, be ever handl'd or made use of any more without burning whatever they came near or touch'd? The second Objection is taken from *Pliny's* own Words, who tells us, this sort of Flax was very scarce and of great Price, being preserv'd for the Kings of that Country only, so that 'tis highly probable the *Egyptians* might make use of another sort of Cloth, made of the Stone *Amiantus*, for burning their Bodies, and which, *Pliny* says, they had the Art of Spinning at that Time. *Plutarch* also assures us that in his Time there was a Quarry of that Stone in the Island of *Negropont*, and that the like was to be found in the Isle of *Cyprus*, *Tines*, and else-where. Moreover, 'tis the common Opinion of the Learned, that both Funeral Shrouds or Sheets, Table-Cloths, Napkins and the Wicks of the Perpetual *Lamps* of the Ancients, were made of this *Lapis Amiantus*, which *Linnen*, &c. *Porcacchius* and *Ludovicus Vives* have particularly spoken of before: Besides, as *Dafamus* relates, the Emperor *Constantine* caus'd Wicks to be made of this Flax for those *Lamps* which burn'd perpetually in his Bathing Place, and *Agricola* affirms, that both Napkins, Table-Cloths, &c. were made at *Rome*, and at *Vereberge* in *Bohemia*, of this *Lapis Amiantus*, which instead of washing when dirty, they were wont to cleanse and purifie by Fire. The best sort of this Stone was to be had in *Cyprus* and *India*, from the former of which Countries it came to be call'd *Lapis Cyprius* and *Linum Cyprium*; but of late there has been very good found in some Mines of *Italy*, of which see *Philosophical Transact.* No. 72. This Stone being beaten with a Hammer, and the Earth and Dust shaken out, appears like to Flax with its Filaments, and then is spun and woven into Cloth, which

which Art, says Dr. Grew in his Description of the Rarities in Gresham-College, as well as the Use is thought to be utterly lost, tho' it be not really so; for *Septalius* in his *Musæum* has or lately had, both Thread, Ropes, Paper and Net-work, all made of this Flax, and some of them with his own Hand. But *Grew* seems to make *Asbestinus Lapis* and *Amiantus* all one, and calls them in *English* the *Thrum-Stone*; he says it grows in short Threads or Thrums, from about a quarter of an Inch to an Inch in length, parallel and glossy, as fine as those small single Threads the Silk-Worm spins, and very flexible like to Flax or Tow. There are several pieces of this kind in the aforesaid *Musæum*, both white and green, of which the latter has the longest Threads and the most flexible.

Others think the Funeral Shrouds, wherein the dead Bodies of Kings were burn'd, as also the Wicks of those Perpetual *Lamps* were made of the *Lapis Cary-*^{*Lapis Cary-*}
stius, a Stone so call'd from the City *Carystos*, and ^{*stius.*} which signifies, *Ardens Tela, quod ex Lapide Carystio texeretur; Tela cujus sordes Igne purgabantur.* The Inhabitants kemb'd, spun and wove this downy Stone into Mantles, Table-Linnen and the like, which when foul they purify'd again with Fire instead of Water, as *Mattheus Raderus* mentions in his Comment on the 77th Epigr. of the IX. Book of *Martial*. Also *Pausanias* in *Atticis*, and *Plutarch* Lib. *De Oraculorum defectu*, deliver that the Wicks of *Lamps* made hereof, and burn'd with Oil, never consum'd, tho' the latter says the Stone was not to be found in his Time. Others say it was the *Linum Carpasium* which was apply'd to all these ^{*Linum Carpa-*}
^{*sium.*} Uses, so call'd a *Carpaso*, *Cypri Urbe*, and that Linnen made thereof was call'd *Carbasa*, which *Solinus* says,

A a a

would

Cyprium.

would endure Fire without consuming. Sometimes also 'tis call'd *Linum Cyprium*, of which kind of Flax it was made, and they report the before-mention'd *Podocatterus*, a *Cyprian* Knight, shew'd a piece of it to the *Venetians*, and which he cleans'd by burning in the Fire. *Franciscus Ruæus*, *Albertus Magnus*, *Cælius Rhodiginus*, *Camillus*, *Leonardus*, *Isidorus*, and many other famous Writers alledge, if a Wick be made of this kind of Flax, it will not consume with Fire, and *Pausanias* particularly says, the Wick of the Golden Lamp of *Minerva* was made hercof. Much like this, if not directly the same, was the Flax call'd *Linum Creticum*; for, as *Solinus* asserts, those *Carbasa*, that would endure the Fire, were made in *Crete*. Also *Strabo* says this *Linum Creticum* was made out of a Rock, beaten into Threads, and the Earthy Matter shaken out, after which 'twas kemb'd and woven into Cloth which was not to be consum'd, but might be cleans'd by burning.

Creticum.

Magnesia. 4.
Linnen Scissile,
Sec.

Other Authors say inconfumable Cloth, and the Wicks of Perpetual Lamps were made of the Stones *Magnesia*, *Atumen Scissile*, and the like; but whether under different Denominations one thing might be meant, I can by no means pretend to determin, altho' *Hieronimus Mercurialis* thinks Linnen made of the *Lapis Carystius* to be the same which *Pliny* calls *Linum vivum*, *Pausanias*, *Carpasium*, *Solinus*, *Carbasum*, *Zoroaster*, *Bostrichitem*, others *Corsoidem*, some *Poliam* or *Spartopoliam*, and the common People *Villam Salamandræ*. Tho' after all, the Ancients might very probably have some other Invention for burning Bodies, such as to set them on the Fire in a Coffin of Stone, Brass or Iron, from whence it was very easie to gather the Ashes and Bones that were not consum'd; and as for the Lamps some

some are of Opinion they had no Wicks at all: Among these was *Licetus*, who believes the antient *Lamps* wanted Wicks, because few or none of them have been found, and *Ludovicus Vives* is the only Person that affirms he has seen any; but this is nevertheless a conjectural Opinion, since they might have been destroy'd either by Time, Fire or any other Accident. However, he at least affirms the Wick of a *Lamp* not to be absolutely necessary towards its burning, by reason *Camphir*, *Naptha*, *Oil of Bricks*, liquid *Bitumen*, and the like, will for the most part take Fire without any addition of a Wick. *Ferrarius*, on the contrary, does not deny but rather confirm the use of Wicks, making the Question dubious, whether the perpetuity of Light in *Lamps* proceeded mostly from the Oil or Wick? If from the Oil, says he, why did they generally go out upon the admission of Air into the Sepulchre at its first opening? For Air or a gentle gale of Wind is not commonly found prejudicial to the flame of Oil, but only violent Blasts or Storms, which if absent, the Flame or Light will continue so long as the Aliment lasts. But how then came the *Lamps* of *Minerva*, *Pallas* and others not to be extinguish'd by the rushing in of Wind or sprinkling of Dust, and only by breaking the *Lamp*? Surely there must needs have been two kinds of inconsumable Oil, one which fear'd any admission of Air, and another which defy'd the most violent storms of Rain or Wind; or perhaps one might be the effect of an Oil-*Lamp* without any Wick, and the other of a *Lamp* which had both Oil and Wick, which certainly must have been the most permanent. For grant there are some Oils so

Whether the
Perpetuity of a
Lamp proceed-
ed from the
Oil or Wick.

Both Wick
and Oil in a
Lamp.

spirituous and inflammable, that they will of themselves catch Fire at a great distance, yet must these needs be too volatile to occasion a *Lamp* to burn perpetually, unless they are fix'd with some more permanent Matter, and then they cannot be so easily lighted without a Wick; neither can we understand how it should burn so above the *Lamp*, unless the Flame be supported by a little Cord or Wick, the Vehicle of the Oil: Besides, What can that little *Foramen* at the Beak of all the *Lamps* mean, but only to thrust the Wick and Light out at? 'Tis plain therefore they had Wicks, but what they were made of, whether of *Asbestos*, *Amiantus*, or any of the before-mention'd Things, is somewhat difficult to decide; forasmuch as they being reported both to have been inconsumable and inextinguishable, when once lighted, they must needs have burn'd perpetually, and consequently the *Lamps* have had no occasion for any Oil; but this is certainly false, for both the *Lamps* and *Funeral Shrouds* burn'd only so long as there was any Oil, Fat, or oleaginous Moisture remaining, which being consum'd they likewise ceas'd, yet might perhaps remain unconsum'd, but that without any Flame. However, we must not deny there were any Wicks in *Lamps*, because they could not, as most are of opinion, continue to burn of themselves without any oily inflammable Matter, but rather all believe both the Oil and Wick had a Virtue to assist each other, and on the contrary could not burn separately for any duration or considerable Time. But some have thought quite otherwise of this matter, viz. That what Country-Peasants imagine they see at the first break-

breaking up of such Sepulchres are only the sudden irradiations and reflections of the Sun in those dark Caves, or else some sparks of Light rais'd by the percussion or attrition of their Iron-Tools against the Stones, a glimmering Vapour of the Earth, or the like Appearances, which being heightn'd by the strength of their prepossess'd Fancy, they easily take to be one of the Perpetual Lamps of the Ancients, which had burn'd 'till then, but was immediately extinguish'd upon the rushing in of the Air, or accidental breaking of the Lamp. But Guthenius thinks the contrary; he imagines it was some Liquor or Pouder which took fire at the entering in of the Air: And Johan. Sigism. Elholtius, in his Observations de Phosphoris, p. 9. obs. 2. Sect. 4. compares his liquid Phosphorus or Cold Fire, as he terms it, with the Lamps of the Ancients in these Words: *Plura circa frigidum hunc Ignem Phænomena hætenus non observavimus, in posterum tamen istis experimentis plus operæ sumus impensuri, & postea communicaturi. Profecto, si conjectura quorundam de Lucernis Vêterum Sepulchralibus vera est, quod scilicet non Mille vel amplius Annos illa arserint, sed quod apertæ demum ardere cæperint, tum utique ab Oleo illo Antiquorum, non multum obsuerit hic Phosphorus liquidus. Qui enim quiescens & obturatus haud nitet, apertus & inter aperiendum motus, corruscare atque flagrare incipit: restauratæq; hoc pacto forent Lucernæ illæ, multis retro Seculis inter Deperdita ab omnibus relatæ. We have not hitherto observ'd more Phænomena concerning this Cold Fire, nevertheless intend for the future to spend more Time and Labour in these Experiments, and then will communicate them to the Public. But surely if a cer-*
tain

Perpetual Bur-
ning Lamp
thought to be
liquid Phos-
phorus.

The Art of Embalming.

tain Conjecture concerning the Lamps of the Ancients be true, viz. That they burn'd not a Thousand or more Years, but at length when they came to be discover'd began to burn, then certainly this liquid Phosphorus cannot differ much from that Oil of the Ancients, which lying quiet and stopp'd up, hardly shines; but being open'd, in the motion of opening begins to corruscate and burn, and after this manner those Lamps would be restor'd, which are related by all to have been lost for many Ages.

Licetus's Opinion that a Perpetual Lamp may be made.

Nevertheless, *Licetus* endeavours to persuade us that a *Pabulum* for Fire may be given with such an equal Temperament, as cannot be consum'd but after a long Series of Ages, and so that neither the Matter shall exhale but strongly resist the Fire, nor the Fire consume the Matter, but be restrain'd by it, as it were with a Chain, from flying upward. This, says Sir *Thomas Brown* in his *Vulgar Errors*, p. 124. speaking of *Lamps* which have burn'd many Hundreds of Years, included in close Bodies, proceeds from the Purity of the Oil, which yeilds no fuliginous Exhalations to suffocate the Fire; for if Air had nourish'd the Flame, then it had not continu'd many Minutes, for it would certainly in that case have been spent and wasted by the Fire.

But the Art of preparing this *inconsumable Oil* is lost, having perish'd long since, as *Pancirollus* assures us, but neither he nor any other Learned Man has given us any convincing Proof that there ever was such a Thing, but only think to amuse us with a wonderful Art, and then tell us only it is quite lost. And for my part I cannot see hitherto that all that
has

has been wrote or said on this Subject is sufficient to prove there ever was any such Thing, and much more that it ever could be made. *Licetus*, who has argu'd most on this Head, is confuted by *Aresius*, and in a word, all that can be alledg'd is, that if this Art be not impossible to be effected, it is nevertheless as difficult to be attain'd to, by any Human Invention, as the *Perpetual Motion* or *Philosophers Stone*, therefore I shall not trouble my Thoughts any farther about these *Lamps*, but only look on them as so many *Hieroglyphics* or Symbols of the *Immortality* of the *Soul*, and heartily pray that we may not want *Oil* in our *Lamps* when the *Bridegroom* shall come, but be prepar'd to enjoy *Eternal Light* with him, which is the devout Prayer of,

S I R,

Your most Obliged

Humble Servant,

Thomas Greenhill.

F I N I S.

has been wrote or said on this Subject is sufficient to
 prove there ever was any such Thing, and much more
 that it ever could be made. A Writer who has argued
 most on this Head, is contended by himself, and in a
 word, all that can be alleged is, that if this Art be
 not impossible to be effected, it is nevertheless as diffi-
 cult to be attained to, by any human Invention as the
 perfect Vision of Philosophers Stars, therefore I shall
 not trouble my Thoughts any farther about this
 Cause, but only look on them as to many Allegory-
 phies or Symbols of the Inwardness of the Soul, and
 earnestly pray that we may not waste our time and days
 when the Kingdom shall come, but be prepared to
 enjoy Eternal Light with him, which is the design
 I have of

Yours most Obedient

Humble Servant

Thomas Greenhill

FINIS

A
CATALOGUE
OF

Authors quoted in this Book.

A.

A *Bsyrus.*
Cl. Ælianus.
Ætius.
Agellius.
Albertus Leoninus.
Albertus magnus.
P. Alpinus.
D. Ambrosius.
Ammianus Marcellinus.
Apella Judeus.
Petr. Appianus.
Appion.
Apuleius.
Aretius.
Aristoteles.
Aristides.
Arnobius.
Artemidorus.
Athenagoras.
Athenaus.
D. Augustinus.
Avicenna.
Aurelius.
M. Aurelius Antoninus.
Sexf. Aurelius Victor.

B.

L *Ord Bacon.*
Rob. Baronius, Cardinalis.

Barthius.
Tho. Bartholinus.
Bartholomeus.
Sir John Beaumont, Kt.
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 Bened. Ar. Montanus.

N.

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 Nicephorus Callistus.
 Joan. Nicolaius.
 Nubiensis Geographia.

O.

O Rigen.

P.

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 Proclus.
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Q.

J Oan. Andr. Quenstedt.

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Polyd. Vergilius.
Fl. Vopiscus.
Raph. Volaterranus.

T.

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Tatian.
Father Telles.
William Arch-bishop of Tyre.
Theophrastus.
Thevenot.
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V.

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